

THE  
ANTEDILUVIAN WORLD;  
Or, A NEW  
THEORY  
OF THE  
EARTH:

CONTAINING

A clear Account of the Form and Constitution of the Terrestrial Globe before the Universal Deluge; proving it to be quite different from what it is at present. And also of the Origin and Causes of the said Deluge, Subterraneous Cavities, Seas, Islands, Mountains, &c.

By the late Dr. FRANCIS WALSH.

*Si manifestissima certæque rationi, velut Scripturarum sanctarum objicitur autoritas, non intelligit qui hoc facit, & non Scripturarum illarum sensum, ad quem penetrare non potest, sed suum potius objicit veritati, nec quod in eis, sed quod in seipso, velut pro iis, invenit, opponit.*

*S. Augustinus, Epist. 7. quæ est ad Marcellinum.*

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THE  
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THE  
P R E F A C E.

**H**AVING often considered the great Difficulties which attend the common Opinion, that this Terraqueous Globe on which we live, to be since the Beginning, and from its Creation, of the same Shape and outward Form, as we now find it, with Hills and Mountains, Plains and Vallies, subterraneous Cavities, Rocks, Islands, Lakes and Seas; I could not but doubt of its Truth, and think it had a far different Face and Form before the Deluge, from that which it has now. The Difficulties attending the aforesaid Opinion may be reduced to four Heads:

First, If this Earthly Globe had been of the same Shape and outward Form before the Deluge, as it now has, or any thing like it, the Universal Deluge (of which so much

## P R E F A C E.

*is said in Holy Scripture) cou'd not have happened.*

*Secondly, On that common Hypothesis no Paradise agreeable to the Scripture-Account of it, could have been on Earth.*

*Thirdly, The long Age of Men before the Deluge, which Scripture likewise mentions, wou'd not naturally have been possible.*

*And lastly, It wou'd not be suitable to divine Providence, and God's infinite Goodness, to have created this Terraqueous Globe, as now it is.*

*These Difficulties I will endeavour first to urge, and then will deliver my own Opinion on the whole Matter, which cannot be censur'd as altogether singular, for John Baptist Alatinus, a learned Neopolitan, in his *Paraditus Terrestris*, and Doctor Burnet in his *Sacred Theory of the Earth*, held the same, and shall be my Guides, in this no less curious, than intricate Treatise.*

T H R



THE ANTEDILUVIAN  
WORLD, &c.

CHAPTER I.

*Noah's Deluge cannot be explained on the  
common Hypothesis.*

**I**N the Seventeenth Century after the Creation, there happened a great Inundation of Water, which covered all over, not one Region or Country alone, but even the whole Earth, so that the Water overtop'd the highest Mountain, for, as is said, *Gen. 7. v. 11. The Fountains of the great Depth were broken up, and the Flood-Gates of Heaven were open'd*; by which all Mankind perished, excepting a few that were saved in *Noah's Ark*. After a time the Waters de-

B 2

creas'd,



#### 4 *The Antediluvian World, &c.*

creas'd, the Waves and Billows settled, being received into their Receptacles, the Mountains and Fields appeared, with all the habitable Land, much after the same Form and Shape as it now appears. And thus happened the Ruin and Destruction of the Old, or Antediluvian World, and the Restauration of the new, or Postiluvian Globe.

But how many insuperable Difficulties does this short Narrative contain? What an exceeding quantity of Water wou'd be required to overflow, first the whole Surface of the Earth, and then to heap up over all the Plains and Valleys, and rise into the Air fifteen Cubits above the highest Mountains on Earth; for Scripture tells us, *Gen. 7. v. 18. 19 and 20. That the Waters overflowed exceedingly, and filled all on the Face of the Earth, &c. and they prevailed out of Measure upon the Earth, and all the high Mountains under the whole Heaven were covered; fifteen Cubits higher was the Water above the Mountains.* Where shall we now find in Nature such a vast quantity of Water? How many Oceans wou'd be necessary to make up this immense Ocean, spread all in the Air without Coasts, Bounds, or Limits?

The

*The Antediluvian World, &c.* 5

The better to understand this, and bring the matter to some certain Rule, let us suppose all the Hills and Mountains on Earth to be taken away, and the whole Surface of the Earth to be on a Level, or rather in a plain continued Convexity with the Sea, from whole Surface to the top of the highest Mountains under the Heavens, let there be but one Mile and a half, or but one Mile only (that we may the less favour our own Opinion) tho' we be certain that there are some Mountains two Miles higher than the Sea. Let us suppose also that our Ocean now extant, covers half the Surface of the terrestrial Globe, which is also doubtless, and that it is a quarter of a Mile deep in common Places. I say *in common Places*, for tho' the Main Ocean be much deeper in the middle, even not to be sounded, yet this Depth for the most part increaseth by Degrees from the Shores, so that if the Waters were taken away, you might walk from the Coasts to the middle of the Channel, as from a great Hill to a Valley; and consequently the nearer we are to the Shore, or Land, the Water commonly is shallower and sometimes but few Perches, or Yards deep. Moreover in all Bays, or Straights, and betwixt Islands, the Seas are seldom of that Depth, and there are many

## 6 *The Antediluvian World, &c.*

Places even fordable. Wherefore I think that a quarter of a Mile, or two hundred and fifty Paces, may be very well allowed for a common Measure of the Depth of the Ocean. Therefore in the general Deluge, it was necessary that four Oceans more, like our present Ocean, should be heaped over it, so as to make up that huge Mass of Water requisite for such a Deluge; and also four other Oceans to cover the rest of the terrestrial Globe, or the dry Land; So that there are eight other Oceans, like our present, requisite for the Deluge.

'Tis true, that Mountains, Hills, and Rocks take up a considerable Part of the dry Land, much higher than the Seas; so that you might think such a Mass of Water not requisite to overflow the dry Land to the top of the highest Mountains, as there is requisite to swell up the Seas to the same height. But to make amends for this, and to confirm our Calculation; it is to be noted, first, that we supposed the Mountains to be a great deal lower than really they are, especially if we consider the Mountains of the middle of the Earth, for if we compute the declivity of the Earth, from the Foot of such Mountains unto the Sea, (which Declivity is soon understood by the Course and running of Rivers) we shall find them  
much



## *The Antediluvian World, &c.* 7

much higher than we supposed them to be ; for the height of Mountains is taken from their Bases, or the Plain on which they stand ; and if they be at a long Distance from the Sea, you may well add as much more to their height, by reason of the Declination of the Earth from their Bases to the Sea ; for Example, The Mountains of the *Moon*, are in the first place as high as the Ascent is from the *Egyptian* Sea, where the River *Nile* unloads it self, to the Foot of them Mountains, and besides, as high as from that Foot to their Tops ; for both must be computed when we measure the height of Mountains in regard to the Surface of the Sea. Wherefore, not only four (as we said before) but seven or eight other Oceans should be heaped over our present Ocean, that the Water might transcend the highest Mountains, and that (which is more) fifteen Cubits, as Holy Scripture requires ; which is enough, in my Opinion, to recompence the less Quantity of Water requisite to overflow the dry Land, by reason of the Mountains, Hills, and Rocks.

*Secondly*, it is to be noted, that the Regions in the Air, are much more ample and capacious, than the concentrical Regions of the Earth, in equal Thickness ; for, of all the Surfaces of a Globe, the nearest the

### 8 *The Antediluvian World, &c.*

Center is the smallest, and the most remote is the greatest; wherefore a Region of a Mile high from the Earth, is of a much more ample Space and Capacity upwards, than downwards, requires a greater Quantity of Water to fill it.

*Lastly*, There are several Valleys, and entire Regions, lower than the Surface of the Sea; and also many Vacuities, and subterraneous Cavities, which should be filled with Water. All which when well considered, you will soon find that eight Oceans more, each of them as great as our present Ocean, are necessary to make an universal Deluge, after the manner commonly understood, notwithstanding the Mountains, Hills, and Rocks of the dry Land; and not only eight but sixteen Oceans more, would be requisite, if we had exactly calculated the height of the inland Mountains, and the vast Capacity of the aerial Regions: But we think eight to be sufficient for our Purpose; for such a Quantity of Water cannot be found in Nature; and he that can find eight Oceans more, may as well find sixteen nay, an hundred.

Tell me then, I pray, where can we find in this World so many Oceans of Water? From what source shall we derive them? You will say, perhaps they came

*The Antediluvian World, &c.* 9

came from Heaven in the great Rain which then continually fell for forty Days and forty Nights. But from Heaven we can have but very little, in comparison to the great Quantity of Water we want, not even as much as wou'd make up one Ocean of the eight ; nay not the tenth part of one Ocean, if we give credit to the Observations which great Men have made on this point. That great Philosopher *Mercennius*, *Cogit. Phys. Moch.* page 221. makes this Computation concerning the Quantity of Water which fell, or might fall in time of the Deluge : It appears, says he, by our Observations, that a Cubick Vessel of Brass in half an Hour's Time is filled to an Inch and an half deep by our greatest Showers of Rain ; but since the Vessel soaks nothing that is perceivable of the Water, as the Earth does, let us suppose only an Inch deep : Then by just Computation the Waters rais'd to one hundred and sixty Foot over the Surface of the Earth, or dry Land, in forty Days, and forty Nights that it rained, in case the Rain had been continual, and still equal to our greatest Showers, and that it rained so all over the whole Earth. But, says he, the Water, or Rain of the Deluge should be ninety three times greater, that it might overflow in that Space



20 *The Antediluvian World, &c.*

Space of Time, to fifteen Cubits over the Mountains of *Armenia*, which *Mersennius* extends to a League in Height. And so by this Author's Calculation, forty Days, and forty Nights pouring of Rain constantly over the whole Face of the Earth, cou'd supply us with no more than a little above the hundredth part of Water, which was necessary for the universal Deluge. And truly, however we manage this Matter, or moderate either this, or the precedent Calculation, it is certain after all our Endeavours and Attempts, there will be still an almost infinite Quantity of Water wanting for the noetical Deluge, according to the received Hypothesis; especially if we consider (as we should) that the Regions of the Air in their Ascent are still gradually of a greater Capacity, all which must have been filled with Water to the height of fifteen Cubits above the highest Mountains. The Author of the *Catena*, on *Genes.* 7. cap. 3. says, if the Deluge had happened by means of Rain alone, as it is commonly thought, then not only forty Days, and forty Nights Rain, but even forty Years Rain would have been too little. Nay, if we should think that the Air itself was on sett purpose condensed, and transelemented into Water, the Region of the Air wou'd not suffice;

*The Antediluvian World, &c.* 11

suffice ; If we remember that the Air turned into Water takes less Space by one hundred times : Then what shall we do ? From what part of this World, or from what Regions subterraneous, middle, or ethereal, shall we fetch all the Waters which are wanting ? Truly if those vast ethereal Regions were filled with Water, and that they poured them down to us, I doubt not but they might suffice : Yet to assert such Oceans of Water above the Heavens, is a thing clearly exploded now-a-days (since the Fluidity of the Heavens, with their Order, and Disposition is found out) and look'd upon by learned Men as a very ridiculous Opinion, inconsistent with Philosophy and Astronomy ; And even in case there were such Water above the Heavens, and that they fell down to us in time of the Deluge in such great Showers, that they might have made up those several Oceans necessary for an universal Deluge ; tell me, I pray, when the Deluge ceased, whither did all this Water go, or where does it lie now hidden ? But we need not speak any more of these super-celestial Waters, since all learned Men now acknowledge the Folly of that Supposition : and hereafter we shall explain the Nature, Seat, Origin and Use of those Waters

## 12 *The Antediluvian World, &c.*

Waters which Holy Scripture sometimes says to be above the Heavens, that is above the Air, or in the Clouds.

Having thus searched in vain the superior and middle Places, or Regions, there remains only to examine the subterraneous Regions, and what Quantity of Water we can expect from thence. And to be brief, let us freely allow as much Water to be hidden in the Bowels of the Earth, as there is exposed on the Face of this terraqueous Globe; to wit, as much as there is in the Ocean, and in all other Seas, Lakes, and Rivers; tho' it be altogether incredible. And let us suppose that the Earth, by whatever Force, Violence, or Impulse you please, to have cast out all that Water at once over the whole Earth: what will this avail? Will it come near our Computation at least of the eight Oceans wanting to make up the Deluge? You find out but one, and that for a last Shift: where then shall we find the rest? We have drained all the celestial, terrestrial, and subterraneous Treasures of Water, and as yet we want full six or seven Oceans more to complete the universal Deluge. Moreover, if all these Oceans and huge Heaps of Water were found, wherever you please, and that they could overflow the

the



*The Antediluvian World, &c.* 13

the whole Earth, whither did they retire again when the Deluge ceased? Or rather how could the Deluge ever cease? Or how could the Earth be ever discharged of such a wonderful heap of Water? I do not understand how they could be consumed.

You will perhaps say there was no necessity for all those Observations, Calculations, and Arguments; the thing being done by a new Creation: for the Almighty God, to cause the universal Deluge, created new Oceans of Water, as many as were requisite, and after the Deluge, annihilated them again.

To this I answer with St. *Augustin*, lib. 2. de Genes. ad litt. that it is not convenient to have Recourse to Miracles, or to the Omnipotence of God, when we are to explain such things, but rather to Scriptures; his Words are these: *For now it is fit we should enquire according to holy Scriptures how God has instituted the Nature of Things, and not to say that he was pleased to work in them, or by them, with any Miracle of his Omnipotence.* Moreover, if we admit this Creation of a new material Substance, then we must say that God at the same time annihilated as much more of other material Substances, unless you admit

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admit a *Vacuum*, and truly a vast one; and such as would be capable of receiving six or seven Oceans; for material Substances or Bodies cannot penetrate one another. And afterwards, when the Deluge ceased, or was actually ceasing, the same should reduce to nothing all the Diluvian Waters which he created a little before, and recal again by a new Creation the material Substances which he annihilated before. All these Reciprocations, and as it were Retractions in God's Actions *ad extra*, seems very unbecoming his Divine Majesty. Besides it is very clear in Scripture, that the Deluge did not cease by any sudden or instantaneous Annihilation, but that the Waters abated by degrees, and by little and little withdrew from the Surface of the Earth; for first the Tops of the Mountains were discovered, and afterwards by degrees the Plains, and lower Lands; and the same holy Scripture tells us, that the Deluge increased after the same manner; which does not agree with instantaneous Actions of Creation, and Annihilation. In fine the most part of our Divines do not allow the Creation of any new material Substance, since the Work of the first six Days; and the few that allow it, say it should never be admitted without extream Necessity,

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Necessity, which there is not in our Case: for I shall shew hereafter, chap. 12. how the universal Deluge could, and did happen, by natural Causes, without any Recourse to Miracles, tho' it could never happen so on the common Hypothesis, as has been sufficiently proved.

## **CHAP.**



## C H A P. II.

*On the Common Hypothesis, no Paradise could be on Earth.*

**H**OLY Scripture tells us, *Gen. 2. v. 8.* that our Lord God had planted a Paradise of Pleasure, wherein he placed Man, and that a River issued out of that Paradise of Pleasure, which was divided into four Branches, the Name of one, *Phison*, the Name of the second *Pebon*, the third *Tygris*, and the fourth *Euphrates*. But that *Adam* eating the forbidden Fruit, was cast out of this Paradise of Pleasure, into some other Country or Region, and that a Cherubin, with a flaming Sword was placed before that Paradise of Pleasure, to hinder all Mankind from going thither any more. By which appears that the whole Earth was not that Paradise of Pleasure where *Adam* was placed, but some part only, or particular Region of it; tho' I do confess that the whole Earth, or at least the most part of it, from *Adam's* Creation, to the Deluge, had a great Resemblance to Paradise, and might reasonably be called in some measure Paradisiacal, considering the general Phenomena's common to it, and

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to that particular Paradise where *Adam* was placed in the Beginning, as we shall shew hereafter. All Authors both profane and sacred, agree that in the antediluvian, or new paradisiacal World, and especially in that particular Spot of Ground which was called Paradise, there was a perpetual Mildness, Calmness, Sweetness, and Serenity of Air, never darkened with Clouds, never disturbed by Storms, never corrupted by any unwholesome Exhalations, but a constant Spring exceeding temperate, without the least alteration of Weather, or Seasons, as *Justin Martyr*, *Tertullian*, *Basil*, *Augustin*, and other holy Fathers tell us; which *Alcimus Avitus* in *Genes.* speaking of Paradise, thus elegantly declares,

*Non hic alterni succedit temporibus unquam  
Bruma, nec æstivi redeunt post frigora Soles;  
Hic Ver assiduum cæli clementia servat:  
Turbidus Auster abest, semperque sub aëre  
suo*

*Nubila diffugiunt, jugi cessura sereno.  
Nec possit natura loci, quos non habet, Im-  
bres;*

*Sed contenta suo dotantur germina rare.  
Perpetuò viret omne solum, terræque benignæ*

C

*Blanda*

18 *The Antediluvian World, &c.*

*Blanda nitet facies : Stant semper colli-  
bus herbæ,  
Arboribusque comæ, &c.*

And this was in my Opinion, that State and Condition, not only of that particular Region of Paradise, out of which *Adam* was banished, but also of the most part of the terrestrial Globe after the Creation, and continued so to the Deluge, as we shall hereafter set forth. Now, I say, if this terrestrial Globe on which we live, were since the Creation, of the same Shape, outward Face and Form, as it is now, that no Paradise could ever be found on Earth, by reason the aforesaid Phænomena's, and Properties could never agree with any part of our terrestrial Globe, as it now appears. My Reasons are, because the unproportionable Form of this terraqueous Globe, and the Inequality of the Times and Seasons of the Year, are directly opposite to the constant and perpetual Calmness, Serenity, and Temperateness of Paradise, where there was no Alteration of Weather, or Seasons, but a continual Spring. This terrestrial Globe is exposed to Wind and Tempests, subject to Thunder and Thunder-bolts, sometimes frozen with Cold, sometimes burning with Heat, and always suffering



suffering the Rigour of unconstant Seasons, and innumerable Damages of the Air.

'Tis true, some Regions of this Earth are more mild, pleasant, and temperate than others, and enjoy a more mild and gentle Air ; but notwithstanding you will find no Region on the Face of the Earth, but what is somewhat subject, more or less, to the said Inconstancy, and Intemperateness of the Air : In all Countries, under all Climates, there are some Changes and Alterations of Heat and Cold, of Winter and Summer, with such Mischiefs as attend them. In some Countries, the Heavens are so unkind, the Earth so malignant, that they are not habitable ; such are the great Deserts of *Africa*, and especially of *Libya*, the Wilderness of the Rocky and Sandy *Arabia*, of *Tartary*, and others. Can People live well and happily, as in the golden Age before the Deluge, where the Earth is covered with deep Snow, and long Nights for several Months in the Year ? Or where the swarthy Inhabitants breath a short Life, infested by the scorching Heat of the Sun ? Neither is there any select Part, or particular Tract of this Earth, that might be in any manner the Seat of Paradisiacal Happiness ; for in all Places on Earth, even under the most temperate Cli-

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mate,

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mate, the Inconstancy of the Air and Seasons wou'd still hinder it. Where, I pray, over the whole terrestrial Globe, cou'd a Man tarry, and live, and happily live, both Day and Night, under the open Air, throughout all the vicissitudes of the Year, as the first Mortals did? What select Part of this Earth, could naturally, and of it self give Fruit and Corn, and afford all Things requisite for Man to live, not miserably, not pitifully, as several Nations now live, but prosperously, but happily, as Men did in the first Age of the World?

You will say, perhaps, that after *Adam* sinned, the Almighty God cursed this Earth. Well, did he also curse Paradise, or that Tract of Ground out of which he banished *Adam* after he sinned? If so, what Necessity was there in banishing him? Why so careful in placing an Angel with a Flaming Sword at the Entrance of it, to hinder all Mankind from going thither? Was *Enoch* and *Elias* translated to a cursed Place, when brought into that Paradise, as St. *Augustin* tells us, *lib. 2. contra Pelag. Chap. 23*? But if you say that Paradise was not cursed, it should be still extant, if part of this terrestrial Globe as now it is; and then we desire to know where it is? Whether in *Europe, Asia, Africa, or America?*  
And

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And in what particular Tract of these four great Parts of our Globe? And if the Earth was cursed by God, were the Heavens and the Air also cursed by him? What did disturb and confound the planetary Heavens, and the Skies which before were so mild, and serene? What has corrupted and poisoned the Air? Or what has changed the Nature of all ethereal Bodies, and corporeal Substances? We have the same Sun, the same Stars and Constellations, and all things above us, as far as we know, are after the self same manner as they were from the Beginning: Therefore if no Change, or Alteration happened to this terrestrial Globe, why don't we enjoy the golden Times and the perpetual Spring of the Antediluvian World? Or at least why can't we find out that particular Tract of Ground called Paradise, where *Adam* was before he sinned?

You may search as long as you please all the Corners and Regions of this habitable World for Paradise, or for any Tract of Ground fit for it, and you will find at length all your Labour lost; for if its Place be on this Earth, as you must say it was, then it must be either in some Continent, or in some Island or other. It cannot be in any Continent, or main Land; for since in all



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such there are Mountains, Valleys, and unequal Tracts of Ground, the Course of Vapours must be irregular, and the Heavens inconstant, with a turbulent Motion of the Air, which agrees not with the *Phænomenon* of Paradise. And as for Islands, I confess, that in some of them, especially such as have no Mountains, the Air is somewhat more mild, more equal and temperate, by Reason they being surrounded by the great Plains of the Ocean, the Vapours cannot be so easily condensed, nor agitated by contrary Motions ; as we see in the pacifick Sea, which for the most part enjoys a mild calm Air ; yet notwithstanding there are sometimes most cruel and outrageous Tempests, and Storms, *Æenephies* (a Storm where a Cloud is broken) *Æxhydries* (a Storm with huge Rain falling in an entire Cloud) in the Sea ; and in great Seas, as the Storms are more seldom, so they are more fierce and horrible when they happen. The like I say of such Islands as are void of Hills and Mountains, and that therefore are more temperate ; and consequently unfit for Paradise, besides, since all Continents are nothing but great Islands, if Paradise could not be in an Island, neither in any Continent, as the Globe now stands. In one Word there is  
no

*The Antediluvian World, &c.* 23

no Island, or Continent, but what is subject to several Changes of Weather, and Alterations of Seasons, more, or less; and consequently unfit for Paradise.

We do not design by this to deprive altogether this Earth of Paradise, as if we were to search for it in the Moon, or in the Regions of the Air: We suppose undoubtedly that it was on the Surface of this Earth; but we contend that this Surface was otherwise disposed and ordered before the Deluge, than now it is, and that the whole Body of this Earth had not only another Shape and outward Form, but also a more commodious Situation to the Heavens and Planets, than now it has, as we shall hereafter shew.

There were some learned Moderns thought Paradise to be in *Mesopotamia*, others in *Palestine*, and others in the Island of *Tobago*: But these good Men go very far both from learned and sacred Antiquity, and plainly contradict them in sundry Ways. *Stanchus Æugubinus* thought it lawful to violate openly and with laborious Study, the Rights of Antiquity, to subvert utterly the Opinions of the antient Fathers, and turn the venerable Mystery of Paradise into a meer Fable of a certain Garden, or some small piece of Ground in *Mesopotamia*.

## 24 *The Antediluvian World, &c.*

The holy Fathers tell us, that Paradise was very remote from our Orb, and un-accessible to all Mortals ; some of them placed it in the third Heaven, some in the Moon, some in the Air, some in the top of a high Mountain, some in another Earth, some in another World ; and St. *Augustin* says that it was truly a terrestrial Place ; but very remote even from the Thoughts of Men : but if it had been in *Mesopotamia*, *Palestine*, or in any other Tract of *Asia*, or neighbouring Country, and as I may say, before their Eyes, or under their Feet, to what purpose would they search for it in Heaven, in the Clouds, in the Air, in another World ? But let us hear the formal Words of some of them for all, and of some of our chief Divines. St. *Basil Hom. de Parad.* says, *That Paradise is a Place more high, and more excellent than the whole Earth, wonderful in its Beauty, conspicuous of all Sides, free from Darknes and Shadows by reason of its Height.* St. *John Damascene, lib. 2. de Orthodoxa fid. Chap. 11.* says, *Paradise is higher than all the Earth, adorned with a most temperate Climate, and with a most mild and pure Air.* *Historia Scholastica in Gen. 13.* says, *Paradise is a most pleasant Place, distant from our habitable Zone by a long*



*The Antediluvian World, &c.* 25

long Tract of Ground and Sea, and so high that it reacheth to the Lunar Globe. Peter Lombardus, Master of the Sentences, says, 2 Sentent. dist. 17. Wherefore they say that Paradise is in the Eastern Parts, and so high that it reacheth to the Lunar Circle. Albertus Magnus, Part 2. Sum. Theol. Tract. 13. Quest. 79. This I say without any Prejudice to a better Opinion, for I found in some most antient Books, that St. Thomas Apostle was the first Author of that Opinion, which Bede and Strabo follow, to wit, that Paradise is of such a height, that it reacheth to the Lunar Globe. And the Reason why these Fathers, and great Divines placed Paradise so high, or near the Lunar Circle, was because it must be a Place free from all Vapours, and from all obscure, gross, dull, and foggy Air, as Dionis. Carthusian. noted in Gen. Art. 19. Paradise is said to reach up to the Lunar Orb, by Reason no Vapours come to that Place. But if Paradise had been in Mesopotamia, Palestine, in the Island of Toprobane, or in any other known Part of this terrestrial Globe, do you think but it should be subject to Vapours, to obscure, gross, and dull Air, to Winds, Storms, and Tempests, to Cold and Heat, to the Alteration of Seasons, and their Inconstancy.

## 26 *The Antediluvian World, &c.*

cy, and to all the Evils that attend them ? For it is well known that all the Parts of *Mesopotamia*, *Palestine*, and of all this habitable World, are subject to these Changes, more or less : How then could that be a fit Place for Paradise ? Was it in *Mesopotamia*, that the antient Fathers *Justinus Martyr*, *Ireneus*, *St. Augustin* and others, placed *Enoch* and *Elias*, when they assure us that they were translated to Paradise, and are as yet there ? Did *St. Basil*, *St. John Damascene*, and others, mean *Mesopotamia*, when they said that Paradise was without Clouds, Winter, and all Alterations of Weather and Seasons ? Is it to *Mesopotamia* that *Tertullian* translated the Souls of the Just deceased before the coming of Christ ? For certain these Fathers never dreamed once of *Mesopotamia*, or of any such Place when they spoke of Paradise.

Moreover, Holy Scripture says, that a River issued out of Paradise, and was divided into four Branches, or rather Rivers, *Phison*, *Gibon*, *Tigris*, and *Euphrates* ; but it is well known that these four Rivers do not take their Rise in *Mesopotamia*, or *Palestine*, or in the Islands of *Topropane* in the *Indian Sea* ; neither do they begin from one Spring ; but many hundreds of Miles asunder ;

*The Antediluvian World, &c.* 27

der ; how then could Paradise be in *Mesopotamia*, or in any other Part of *Asia* ? Truly there are as many Opinions, and more concerning these four Rivers, and in explaining their Rise and Course, than there are concerning the Place of Paradise : For such as even agree in saying, that *Mesopotamia* is the Place, yet they disagree in explaining these Rivers ; and each of them fully answers the Reasons of the rest. But let me ask you, if that Spot of Ground in *Mesopotamia*, be the Place of Paradise, and that the aforesaid four Rivers took their Beginning from thence, what Course did the River *Gihon* take, (not to speak of the rest) that passing from thence it should surround all *Æthiopia*, as now it does ? Did it pass over the Red Sea, or did it go through the *Isthmus* of *Egypt* ? Is there any Track of that River all over this *Isthmus* ? How could it take such a Course higher than both the Seas ? Or how could it pass from thence into *Æthiopia*, against the full Course of the *Nile* ? For my part, when I consider the incredible Courses, the Plungings, Sinkings, the blind and subterraneous Progresses of these Rivers, which our Adversaries invent to uphold their drooping Systems, and how ill they answer the Nature of Things, and the sacred  
History



## 28 *The Antediluvian World, &c.*

History of Paradise, I see myself without any Hopes of finding the aforesaid four Rivers of Paradise in this terrestrial Globe, as it now stands.

In fine, Scripture tells us that an Angel with a flaming and turning Sword was placed before Paradise, to hinder all Mankind from going thither, and to keep the Tree of Life. We would be much obliged to the Maintainers of the *Mesopotamian* Paradise, if they had shewn us any such Place, and so guarded in *Mesopotamia*, or elsewhere on Earth: which if they do not, I know no reason why they should place Paradise in *Mesopotamia*, or in any other Part of *Asia*, rather than in *Europe*, and in some Kingdom or Province thereof. Several Holy Fathers and Divines, understand by that flaming Sword placed before Paradise, the Torrid Zone, or Antihemisphere, who consequently place Paradise beyond that Zone; *Tertullian* says, *Apol. ad Gen. l. 47. That Paradise is separated from the Knowledge of our Orb, or World, by a certain Wall of a Fiery Zone.* *St. Cyprian*, who is said to be the Author of that most antient Poem, Chap. 2. in *Gen.* speaking of *Adam* and *Eve*, when they were cast out of Paradise, thus says,  
*Dejectosque*

*Dejectosque procul Sacratissimæ dimovet hortis,  
Obversosque locat, medioque climinat igni :  
In quo per celeri Cherubin evolvitur æstu,  
Dum calidus deservet apex, flamasque volutat.*

St. Isidore, *Hispalen.* lib. 14. Etym. speaking of Paradise, thus says, *There is no Cold, nor Heat there, but a perpetual Temperateness of Air : After Sin, it was of all Sides surrounded with a flaming two-handed Sword, so that its Flames, almost reached the Heavens ; there were also Cherubins, that is, a Guard of Angels, ordered to rule the flaming of that Sword, that the Flame might drive away the Men, and the good Angels the bad ones.* And in fine, (omitting several others) . St. Thomas of Aquin. 2 a. 2 æ. quest. 164. Art. 2. ad 5 m. says : *That Place (he speaks of Paradise) seems chiefly to be inaccessible, by Reason of the Vehemency of the Heat in the intermediate, or middle Places, from the nearness of the Sun ; and this is signified by the Flaming Sword, which is said to be a turning Sword, by reason of the circular Motion of the Sun, the only Cause of this Heat.*

If Paradise is, or was beyond the Torrid-zone, how could it be in *Mesopotamia*, or *Palestine* ? And what place on the  
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### 30 *The Antediluvian World, &c.*

the whole Earth, not excepting *Mesopotamia*, can now be found, which is separated from our World by a Wall of Fire, or by such Flames as reach almost up to Heaven? Or is there any Place in *Mesopotamia*, or in the whole Earth altogether inaccessible by reason of any Vehemence of Heat in the intermediate Places, proceeding from the nearness of the Sun? Out of all this, I conclude, if this terrestrial Globe had been before the Deluge, and since the Creation, of the same Shape, and outward Form, as we now find it, no Paradise could be on Earth,

C H A P.



C H A P. III.

*The long Age of Men before the Deluge, would not be naturally possible in the common Hypothesis.*

WE can find no greater Difference, or any thing more to be admired, betwixt the antediluvian and postdiluvian People, than the prodigious Disparity of their Age; the Antediluvians living, some to seven, some to eight, and some to nine hundred Years and more, whilst the Postdiluvians hardly attain to one hundred Years. If the long Age of the Antediluvians had been still joined with perfect Innocency of Life, and had ended with it, I could easily be perswaded it happened by some particular and supernatural Disposition of God, ordering it so above the reach of Nature: but that long Life continued to the Deluge, when Mankind notably degenerated from the Observance of the divine Laws, and continued in People very notable for their Wickedness till their end: wherefore it must proceed from natural Causes. It is in vain to say that it proceeded from a low, temperate Diet, and not eating  
Flesh.

### 32 *The Antediluvian World, &c.*

Flesh. For several Religious and Monasticks liven even this Day after that rate, and yet hardly one of them attains to the hundredth Year. And to say there was an unusual Strength and Vertue in the Herbs and Fruits of those Times, more than after the Deluge, is *gratis dictum*; for the long Life of Men continued to the Deluge, the Earth being cursed by God long before: neither do the Gentlemen that hold this Opinion, explain to us in what Form, Contexture, or Disposition of Parts, or in what Temper of the Herbs and Fruits, does that vivifical Strength and Vertue consist; and how does any Man know, but the Herbs and Fruits of this Day, or at least soon after the Deluge have or had such Parts or Particles, such vivifick Strength and Vertue? Moreover, we do not grow old, neither does our Life decay for want of good Aliment; neither are Victuals better, or more excelling in such Regions of this World where people live longer, than they are in other Countries where they live shorter.

In short, great Age, especially of hundreds of Years, cannot proceed from the Goodness alone, or any Condition of Food; for the Goodness, or Excellency  
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*The Antediluvian World, &c.* 33

of any Food consists in this, that it be able to afford plentifully a delicate *Succus*, or Juice which may easily be converted into Blood and Flesh; or which makes such Flesh, whose Particles may not easily be dissolved, and dispers'd: but these two Properties, are so contrary to one another, that they can hardly be found in the same Aliment: for the more delicate the Juice is, the more tender and flexible are its Particles, and the more tender and delicate Flesh they make, whose Particles are therefore the easier consumed and worn away, as we see in Children and sickly People: and such Food as this does not seem to have any singular Strength and Virtue that might cause a long Life of hundreds of Years. The other sort of Aliment, whose Parts are more solid, and makes less dissoluble, or dissipable Flesh, seems a great deal more fit for the prolonging of Life; but since it is requisite for the Preservation of Life, that not only the Flesh and Bowels, and principal Parts remain in being, but also that they remain in a certain Temper and Disposition, fit for the Exercise of all corporal Functions, both natural and vital, and since overmuch Hardness, Stiffness, Dryness, or  
D Toughness



### 34 *The Antediluvian World, &c.*

Toughness of the Fibres, (which must follow those Parts that are made of the said solid Aliment) do very much hinder the said Temper and Disposition, the Consequence is, that neither by means of such Aliment, or Nourishment, our Life could be prolonged for so many hundred Years, if the same external Causes had been before the Deluge, which now after the Deluge dries and wears away the Body, and perverts the whole Temper of the Parts. Wherefore, as neither the one kind of Aliment, nor the other, nor both together, can be sufficient of themselves, and in all Regions, to prolong human Life so far; so I think that any one of them might suffice, supposing the right Concurrence of outward Causes, and that the Temperateness of the Climate and the Air be such, that neither the small tender Parts of one Food be soon dissipated, nor the strong solid Parts of the other over-much stiffened, or hardened; and since we see that in all Regions and Countries, People use divers sorts of Food, and that with good Health, I must conclude that in all Nations there are good Aliments, and that it is not (whatever Food it be) the Cause why the Postdiluvians lived so short, or the

Ante-

*The Antediluvian World, &c.* 35

Antediluvians so long; and I am persuaded if they had enjoyed the same Air, and external World with us, that they would never have lived seven, eight, or nine Ages, tho' they had been nourished with *Nectar* and *Ambrosia*.

Wherefore I say, that the shortness of our Days in comparison to the Antediluvians, proceeds most of all from external Causes, and from the action of the Air, and the more temperate it is, and equal in its Temperature, or the more intemperate and unequal, the more or the less, the sooner, or the later, it changes, and weakens the State and Constitution of our Bodies. For we see by daily Experience, that in some Islands where the Climate and Action of the Air is more temperate, uniform, and even, there People live longer than in other Regions, where such Equality and Temperature is not found. So among all the known Regions that I have heard of, the Islands which they call *Æstivæ*, or *Bermudæ*, are well known by reason of the long Life of the Inhabitants, for many of them live two hundred Years, which seldom, or never happens in other Countries: Neither can there any other Reason be found for this their long Life,

### 36 *The Antediluvian World, &c.*

but the notable Temperateness and Uniformity of that Climate and Air, which is such, that there is no great Difference of Seasons to be found there. On the contrary, in *Virginy*, not very far from the *Bermudes*, the People commonly live a short and sickly Life, by Reason of the great Mutability of the Air. Hence we see no great Difference in length of Life among the *Europeans*, by Reason the action of the Air over all *Europe*, is intemperate and unequal much alike; among those of *Affrica* the Difference is greater, by Reason that in some Regions there, the Air is somewhat more constant and equal. With this agrees the Experience of such who change a hot Climate, for a cold one, or contrary-wise; for they feel themselves weakned by it, and their Days shortned. So they tell me, that the *Dutch* who spend a great Part of their Time, especially from their Youth, in hot Climates, when they return home, they fall into several Distempers, and their Life is shorten'd; for such Extremities of Alterations, cannot but annoy their Life and Body, not only, that the Temper of the Blood is changed, but because the Habit of the Body, and the tone of the solid Parts of the Fibres and Entrails, being disposed after

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*The Antediluvian World, &c.* 37

ter a certain Manner by the Action of one Climate, when it undergoes the Action of another, far different from the former, it is perverted, and the Parts are rendered more unfit for the Exercise of their Functions, both natural and vital.

We see also in the same Climate, that the Alteration of the Year in Spring and Autumn, affects the Body in sundry Ways, and frequently induceth Distempers, by Reason that the Humours, the Order and Texture of the Particles of the Blood, are changed by such Alterations, from which unusual Fermentations arise. And I am of Opinion that the same yearly Alteration of Seasons, work also much on our Bowels, and the solid Parts of our Bodies : For tho' such Alterations of Seasons cannot dissolve the solid Parts, yet they alter the interior Form and Disposition of the Fibres, and Pores, as also the certain Order which the Organs of our Bodies have, in as much as they are destinated, each to its proper Function and Use : And because this Alteration of the solid Parts, happens by Degrees, and very often without being accompanied with any Distemper ; hence it is that we do not perceive such annual Alterations of these Parts, but happening every Year,

### 38 *The Antediluvian World, &c.*

more and more, at length they cause a manifest Weakness and Defection: And this is apparent in such People as by watching and toying, by immoderate Heat and Cold, disturb the whole Oeconomy, of their Bodies; for tho' they don't fall suddenly into Sickneſs, yet by weakening the Fibres of the Body, they haſten old Age, and ſhortens their Days: As on the contrary, ſuch as are not expoſed to theſe Violences, and Extremities, but live a quiet calm Life, ſtill much after the ſame manner, provided they do not fall into Diſtempers, they continue the longer vigorous, and active, and are more durable. Wherefore the length or ſhortneſs of Men's Lives is to be aſcribed moſt of all to the interior Form of the Body, and Diſpoſition and Order of the Fibres and Bowels, either well preſerved in the ſame State and ſeldom changed; which Change happens by external Cauſes, as is manifeſt in the former Examples, tho' it happens alſo often by internal Cauſes, as by Gluttony, Drunkenneſs, Luſt, and other Exceſſes: But becauſe theſe internal Cauſes take not place in all Men, and Experience ſhews that all are of a ſhort Life ſince the Deluge, hence it is that we have great Reaſon to affirm external Agents

Agents to be the universal Causes of the shortness of human Life, to wit, the Alteration of Seasons, and the unequal actions of the Heavens, of the Air, and of the exterior World variously acting upon our Bodies, according to the divers Seasons and Alterations of the Year, and Weather.

Let us I pray consider Man in the Flower of his Age, when he is about twenty Years : Let us suppose him to be of a lusty, sound, and healthy Body, as may be ; let him be nourished with the best of Victuals, and live very moderately in all Things. Now the Question is, why that Man does not continue in the same State and Vigour of Health for many hundreds of Years ? This Question is of no small Moment ; neither is it so easily answered as common People think. Such things as we see daily and know by certain Experience, we neither admire them, nor are we much moved to dive into their Causes, tho' very often more hid and obscure than the Causes of several other Effects, which, by Reason they seldom happen, entertain the studious Thoughts and Minds of the Learned. There is nothing more common than old Age, and the short Course of human Life is known to all ; we drop insensibly, and that in few Years, from



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the height of our Youth, Vigour and Health, into a weak decrepit old Age, and no Man cares to explain the Causes and Reasons of this hasty, but inevitable Alteration.

They commonly give for a Reason, that our Bowels, and interior Parts, decay by Degrees and insensibly, and that they do not execute well their Functions, in digesting the Food, in separating and distributing it, and in converting it into Blood, and nutritive *Succus* ; from whence follows by little and little the weakness and ruin of the whole Body. I willingly allow all this, and that the Bowels and interior Parts of our Bodies decay insensibly ; but the Question is, why, how, and by what Cause or Causes ? Not by themselves, for our interior Parts do not destroy one another, neither is there good Aliment wanting now more than in our Youth, (as I suppose) to continue our Vigour and Strength, and to repair all Losses, either the weaken'd, or lost Particles ; Wherefore since the same Causes are still extant, why do not the same Effects follow ? Why do not our Bodies perpetually continue in the same Strength, like Fire, whilst it has Fuel ? Or like a Lamp which still gives Light with the same Strength and Vigour, whilst  
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supply'd with Oil? Provided it be preserv'd from Wind and other external Injuries. You will say, perhaps, that it is not the same thing to speak of an Organical Body, and diversly compos'd, such as the human Body is, as it is to speak of a Lamp, or Fire, where there is no diversity of Parts, or of Operations. In each human Body there are innumerable Parts and Organs, and so joined together, that if one fails all the rest are endamaged by it, and consequently the Ruin of the whole Body follows. Wherefore it is more difficult for an Organical Body, than for any Lamp, to keep for a long Time the same State, or preserve itself unchanged.

But if you consider well the Matter, you will find the same Reason runs equally for both Bodies, more or less compos'd; and that the Variety of Parts and Organs in one, more than in the other, signifies nothing; For we suppose the Parts of this Body, or Machine, (whether more or less compos'd) to be now all entire, lively, active, and well ordered; we suppose likewise all Nourishment required for the Preservation of these Parts in the same State and Condition, that is, in the same Integrity, Vigour, and Order, to be  
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#### 42 *The Antediluvian World, &c.*

subministrated, as well as before : and consequently it signifies nothing, whether these Parts be many, or few, ten, or a hundred, or a thousand, provided the Strength and Proportion of Causes do still answer their Number. So if we supposed a Lamp to have many Branches, and Channels, of which each should be filled with a particular, and different sort of Oil, and that these Oils should be mixed together confusedly in one common Receptacle, out of which each Oil (either by Reason of the Diversity of their Weight, or by reason of the Diversity of the Branches and Channels, through which they pass) should by Necessity run through that Branch, or Channel, to which it was destined ; This Lamp (we have seen some of the Sort) tho' composed of several Parts, would no less burn constantly than any simple Lamp, provided it were still supplied with the said different Oils. Take another Example of a more composed Machine, to wit, a Water-Mill : Let the Water of this Mill represent the Nourishment and Humours of human Bodies ; and let the solid Parts of the same Mill represent the solid Parts of our Bodies : Now if this Mill had the Faculties and Vertue of repairing all its worn, decay'd,



cay'd, and lost Parts, whether the Wheel, the Stones, the Beams, the Coggs and Pins, or whatever part else, do you think if it had always Water, but it would perpetually keep a-going. The same thing may be said of a Clock, or Watch, or whatever Machine you please, if we suppose it to have the Faculty or Vertue of repairing its worn, or lost Parts. And since it is manifest that artificial Machines would last for many Ages, and would still continue their Motions after the same Manner, if they had the Vertue and Faculty of nourishing themselves, and still repairing their Losses: and since it is also certain that natural Machines (such as our Bodies are) when they are in Strength and Vigour, have the Faculty of nourishing themselves, and repairing their Losses, the Consequence is, that they should continue for many Ages in the same State and Condition, if no external Impediment would hinder, or that wou'd by Degrees, or insensibly diminish and weaken that Vertue, or Faculty, either by weakning the Strength of the Organs which prepares the Aliment, or by altering the Disposition of Parts which receive the Aliment.

Neither is it to be admired, that the Motions and Actions of the exterior World should

#### 44 *The Antediluvian World, &c.*

should weaken, and work more upon such natural Machines, and do greater Damage to them, than any artificial one ; for the Matter and Parts of natural Machines being always tender and soft, especially the Entrails and inward Organs, and the artificial Machines being always hard and stiff, it is plain that the Intemperateness, the Alterations, and the Irregularities of the Climate and Air must have greater Influence and Power over natural than artificial Machines, and that not so much by destroying their Parts entitatively, as by perverting and altering the Form of the Entrails, and inward Parts, inasmuch as they are Organs. It is well known by long Experience that the Constitution of natural Bodies, and especially the proper Disposition and Actions of all Tonick Bodies, preserve themselves the longer when they subsist in the same *Medium*, (as they call it) than when exposed to divers *Mediums*, or even to the same *Medium* often changed in Quality and Temperature. I understand by a *Tone* here, a certain Disposition of the inwards Parts of our Bodies to certain Motions proper to them ; and a *Tonick Body*, I call such as has its Parts in such a Disposition : Now since the Air which surrounds us, and which we breath, be-  
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comes from being dry, to be moist, or from being moist to be dry ; from Heat to Cold, or from Cold to Heat, and such other Alterations, to which our Bodies are subject, whilst we breath this Air, it is the same thing as if our Bodies had so often changed the *Medium*, and had endured the contrary Actions and Effects of divers *Mediums* ; and consequently our Bodies cannot long subsist under the Alterations of such different *Mediums*.

These external Agents therefore, to wit, the Motions and Actions of the Weather and Air, are the true Causes of the Length or Shortness of human Life ; for the more temperate and equal they are, and the more like themselves, the less human Bodies are altered by them ; and the more intemperate, unequal, and unlike themselves they are, the more they weaken and pervert both the Tonick and Active Disposition of animal Bodies, as also their nutritive Disposition, or that by means of which they are capable of more, or less Nourishment, and at length they interrupt and corrupt their whole natural Constitutions : these are without doubt the greatest Enemies of a long Life, which daily weaken and destroy our Bodies, which tacitly gnaw the vital Habit and Form of all animated Machines,  
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#### 46 *The Antediluvian World, &c.*

which pervert the proper Contexture of the Parts, and insensibly dissolve the whole ; from whence proceeds that all Motions and Actions necessary for the Oeconomy of the Body, languish by degrees, and at length Life departs it. To these Causes we ascribe the shortness of our Days, for they entirely influence our Bodies, to whose Laws and Power we are so miserably subject, that naturally we cannot attain to the Age of the old Patriarchs before the Deluge. Wherefore I conclude, if this terrestrial Globe on which we live, was before the Deluge, and since the Creation, of the same Shape, outward Face and Form, and with the same Alteration of Seasons and Weather, as our Adversaries think, then the long Age of Men before the Deluge, could not naturally be possible, having had the same outward and natural Causes to shorten their Days, as we now have.

You may say we take a great deal of Pains in shewing the Reason and Causes of the shortness of our Age, in regard to those before the Deluge ; but we might well spare the Labour : For none of the Antediluvian Patriarchs lived longer than we now do, and several of them lived a great deal less. When Holy Scripture says,  
that

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that they lived so many hundred Years, we must by that understand Months, or Lunar Years; so when we read, *Gen. 4. v. 17.* That *Methuselah* lived nine hundred and sixty-nine Years, the meaning is, that he lived nine hundred and sixty-nine Months, which make but eighty Solar Years, and some Months; and it is certain that many in our own Days live longer than that.

This rash Interpretation of Scripture has no other Grounds, but that its Authors thought it altogether incredible that Men, either after, or before the Deluge, could live so many hundred Years. Yet not only *Moses*, but several prophane Authors, allow the Antediluvians to have lived so many hundreds of Solar Years: *Josephus* Lib. 4. Hist. Speaking of this long Life of the Antediluvians, says, *I have as Witness of this Truth all those that ever wrote among the Grecians and Barbarians, for Manethus who wrote the Egyptian History, and Berofus who wrote the Chaldean, and Molus, or Mochus and Hesticus, and Hierome the Egyptian, and all those that wrote of the Phænician Monuments, do attest this Truth. Also Hesiodus, Hecateus, Hellanicus, Acusilaus, Ephorus*

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Ephorus also and Nicholas assert that the antient (*Antediluvians*) lived a thousand Years. Besides, that Complaint of the old Patriarch *Jacob*, after the Deluge, concerning the Shortness of his own Life, *Gen. xlvii. v. 9. The Days of the Pilgrimage of my Life, are an hundred and thirty Years: Few and evil, and have not attain'd unto the Days of my Fathers, in which they were Pilgrims,* evidently shew the long Age of the Antediluvians in Comparison to ours; and that their years were not Months, nor to be reduced to the short Measure of that fictitious Calculation. Moreover we have several Reasons for not approving of that rash Interpretation: First, it is well known that *Moses* made use of the Solar, or the great Lunar Year, which he composed of so many Months, as we have now in use; for he says in the History of the Deluge, *Gen. vii. v. 11. That the Water overflowed the Earth, in the six hundredth Year of the Life of Noah, in the second Month, and in the seventeenth Day of the Month;* where you see that Years, Months, and Days, are distinguished. And in *Chap. viii. v. 3.* He says, that after the end of One hundred and fifty Days, the Waters were abated, which notably



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notably happened before the Twenty-seventh Day of the seventh Month; for it was on that Day that the Ark rested on the Mountains of *Armenia*: Therefore there pass'd One hundred and fifty Days between the seventeenth Day of the second Month of this Mosaical Year, when the Waters first overflow'd the Earth, and the Time they began to decrease, which was in the seventh Month, and about the seventeenth Day of that Month, for in ten Days after the Water notably decreased, to wit, the Twenty seventh Day of the said seventh Month, when the Ark rested on the aforesaid Mountains. And since there are five Months betwixt the second and the seventh Month, beginning from the seventeenth Day of the second Month, and ending on the seventeenth Day of the seventh Month, or thereabouts, and that *Moses* numbers One hundred and fifty Days betwixt the aforesaid two Days of the second and seventh Month, it is evident that he assigned thirty Days, or thereabouts to each Month, and that he made up his Year of such Months. Moreover *Moses* numbers ten Months expressly in his Year, when he

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says in the same Eighth Chap. v. 5. That the Waters were decreasing until the tenth Month; and afterwards, v. 6. 10 and 12. he numbers Fifty-four Days more, in which *Noah* expected, and tried whether the Earth was entirely dry, unto the first Month of the following Year. From which it plainly appears that *Moses* did not understand, or make use of Lunar Years, but of our Solar, or other like equivalent Years.

Secondly, When *Moses* speaks of *Noah's* Posterity, and of the Progeny of *Sem*, *Gen.* xi. v. 10. if he understood by their Years the aforesaid monthly Years, it would follow, that several of the antient Fathers died either of an immature Death, or the natural Length of their Life was miserably short; as not reaching to the twentieth Year: For *Nachor* (not to speak of the rest) wou'd not live according to that Computation, much above twelve Years; for *Moses* says, *Gen.* xi. v. 24 and 25. That he lived in all but One hundred and forty eight Years. Likewise *Abraham*, who is said to have lived One hundred and seventy five Years, *Gen.* xxv. v. 7. would not live much above fifteen Years; and notwithstanding it is said of him in the said twenty fifth Chap. of *Gen.* v. 8. That he died in a good  
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old Age, having lived a long Time, and being full of Days. What a ridiculous Expression would this be, if he had lived but fifteen or sixteen Years? And since none of these antient Fathers (according to this groundless Interpretation) ever attained to the fiftieth Year of Age; nor any of the Progeny of *Adam*, as appears by *Gen.* Chap. v. much above the eightieth Year, nor even *Methuselah* himself; how could the old Patriarch *Jacob* (as we noted before) complain of the Shortness of his Life? Or how could his Words be true, when he told King *Pharaoh* of *Egypt*, that the Days of the Pilgrimage of his Life were One hundred and thirty Years, few, and evil, and that he did not come to the Days of his Forefathers?

*Thirdly* and *lastly*, what could be more absurd, than what manifestly follows out of this groundless Interpretation? To wit, that *Nachor* had Children, and begot *Thare*, when he was but two Years and five Months old; for the Holy Text says, *Gen.* xi. v. 24. *That Nachor lived Twenty nine Years, and begot Thare.* And after the same Manner, the rest of the antient Fathers, at the time that the Children of



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our Age can scarce speak or walk, would be ripe in Years, and with their little Wives of the same, or less Age, to wit, two or three Year old, would get Children: The Probability of which, I leave to the Reader's Consideration.

CHAP.

CHAP. IV.

*It wou'd not be suitable to Divine Providence and God's infinite Goodness, to have created this terrestrial Globe in the Beginning as we now find it.*

**D**OCTOR Burnet in his *Telluris Theoria Sacra*, lib. 1. Chap. 10, considering both inwardly and outwardly this terrestrial Globe on which we live, and finding it to be very small in its Bulk and Extent, very rude and rugged in its Form; and on the other side considering the immense Power of God who created this Earth, as also his infinite Wisdom and Goodness, would not perswade himself but that God had created another World, or Earth for Men to live in, besides this present World or Globe: For said he, it is required by all learned Men, that this earthly Globe is but like a *Punctum*, if compared to the whole Universe; and the half of this same *Punctum* is taken up by the Ocean, and Seas; and of the other half which remains, a great Part is taken up by Mountains; another Part by Desarts, and Wilderesses; and another by Lakes, Marshes, &c. and another by

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Woods, Forests, and inhospitable Regions, by reason of their extream Cold or Heat, or Barrenness of the Land. So that there is hardly half of this *Terra Firma* left for Men to be commodiously inhabited: A small Patrimony, truly, for Mankind, to be left Heirs of the fourth Part of a *Punctum*. Moreover considering that this Earth on which we live, is of such a neglected, and disordered Form, and in all manner of Ways incommodious, he could not believe that Providence employed all her Labour and Work in making such a rude, rough, and undigested Piece, but must have created other Worlds for Men to live in happily. Only poor Men use to build small and sordid Cottages; and the less a King's Palace is, the more nice, neat, and elegant, it should be; for it is very disagreeable that any thing should be superfluous, disordered, or incommodious in a small Palace built by an omniscient, and omnipotent Monarch for his own Children, as it happens in this Earth, which being small, is also rude, and in its Exiguity there are many things superfluous, many incommodious, unprofitable, and altogether inconvenient. Wherefore he thinks that all the Planets, the Moon, *Venus, Mercury, Mars, Jupiter, and Saturn*



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turn have their own particular Lands, and Seas, Plains and Mountains, Woods and Boggs, &c. with their Inhabitants, as this Earth has.

I could freely allow Dr. *Burnet*, that this terrestrial Globe as it now appears, is not the first and immediate Work of the Hands of the Almighty, considering its outward Face, Shape, and Form, as a thing not suitable to his immense Power, and infinite Goodness, being such an irregular, disordered, and incommodious Piece, as hereafter more at large. But to say that God created other Worlds, and other Men, in the Moon and the rest of the Planets, is more than I have reason to believe, or he to perswade; for such Assertions are neither grounded on Experiments, Reason, or Authority, and consequently not to be believed, but rather rejected as rash and unadvised Positions. Moreover it is impossible that People could live in them Planets, either by reason of extraordinary Heat, or of extraordinary Cold; for the Planets next the Sun, as *Mercury*, *Venus*, and the Moon, are extraordinary hot; and the Planets farthest from the Sun are extraordinary cold, as *Jupiter* and *Saturn*. The Sun is for fourteen or fifteen Days entirely

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## 56 *The Antediluvian World, &c.*

just over the Hemisphere of the Moon, neither does the Moon retire more than five Degrees from the Eclyptick; how then could the Plants and Animals, avoid being burnt to Ashes? Or, how could they do for want of Water, which by Necessity should all vanish into Vapours, by reason of the said Heat. And as for the Planet *Mercury*, it is allow'd by all modern Astronomers to be the next to the Sun, and truly so near, that for the most part it lies hidden from our Eyes in the Sun-beams, being swallowed up by that immense Light and Heat; neither is it ever distant from the Sun above twenty-eight Degrees, and in about three Months Time, it revolves about the Sun. How then could Men, or Beasts live there? It is allowed by our Astronomers that the Heat of the Sun is seven times greater in the Orb of *Mercury*, than it is with us on Earth in the height of Summer, even when the Sun is perpendicular to us; but it is certain that, that Heat, seven times greater than our full Summer's Heat, would roast, nay burn in a very short time any combustible matter; for the Instrument called *Thermometer* plainly demonstrates that Heat seven times greater than ours in Summer-time, would

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would make any Water boil in a few Minutes. From whence also follows, that no Water could be in the Orb of *Mercury*, for it would all soon vanish in Vapours. Likewise the Planet *Venus*, tho' it be farther from the Sun than *Mercury*, yet it is a great deal nearer to it than the Moon, and circulates round about it in about seven Months and a half: how then can it be possible that any human Creature should live there? and as for the Planets which are most remote from the Sun, it is also impossible for Men to live there by reason of the great Cold. According to the Observations of *D. Cassini*, and other Astronomers, the Earth is distant from the Sun 86265212 Miles; and according to the Observations of *Christianus Huiigenius* and others, the Planet *Saturn* is distant from the same Sun 956759624 Miles: So that *Saturn* is farther from the Sun, than this Earth by 870494412 Miles. From whence follows, that *Saturn* is more than ten times farther from the Sun than our Earth is; and consequently that the Orb of *Saturn* is ten times colder than this Earth is in the dead of Winter: But the *Thermometrum* demonstrates that Cold not only ten, but even seven times greater than ours



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ours in Winter would congeal in a very short time all moist, or fluid Substances : therefore it would be impossible for Men, or Beasts to live in the Orb of *Saturn*. And as the Water would all soon vanish into Vapours in the Orb of *Mercury*, by reason of the Heat ; so in the Orb of *Saturn* it would all be turned into eternal Ice by reason of the Cold. In short I might reasonably ask the Question, whether or no, those people of the Planets be descended from *Adam* ? If not, then they did not sin in *Adam* ; for none sinn'd in him, but such as were carnally propagated from him ; and then the Apostle's Words, *Rom. 5. v. 12. all Men sinn'd in Adam*, would be false. If they descended from *Adam* by natural Propagation, and that they sinned in him, then they, or their Forefathers, must have been for some time on this our Earth, where they were begot ; and then the Question is, why, how, and when did they with their Wives go up to the Moon, and other Planets ? did Christ suffer for them, or not ? who preached the Gospel to them ? but enough of this ill-grounded Opinion.

As to what Doctor *Burnet* said in favour of this planetary Fancy, I confess this  
Earth

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Earth to be like a *Punctum* in regard to the whole Universe, and that the fourth part of it is hardly inhabited, or inhabitable ; yet this same fourth part being large enough, and a sufficient Patrimony for all Mankind to inhabit therein commodiously, if they pleased, during their Lives, (they being only Pilgrims on Earth, and Travellers) there is no reason why God should create a larger Earth, and much less another World, unless you first prove that he decreed to create much more Men, than are, or will descend from *Adam*, and their Number so great, that this Earth could not, either at once, or successively contain them ; which you will find a very hard Task to do.

'Tis true that this terrestrial Globe is of a neglected and disordered Form, and very incommodious, and that it did not become Divine Providence, and God's infinite Wisdom and Goodness, to employ all his Labour and Work, in making such a rude, rough, and indigested Piece ; yet it does not follow hence, that God must have created other Worlds for Men to live in happily ; (unless you understand the World to come, and the Kingdom of Heaven) but the Consequence is at the

## 60 *The Antediluvian World, &c.*

the utmost, that this terrestrial Globe, as we now find it, and under its present Shape, Form, and outward Face, rough, rugged, disordered, and incommodious, did not immediately proceed as such, from the Hands of the Almighty, but that in the Beginning it was created by him fully perfect, and well ordered in its own kind, as well touching its *Materia*, as touching the Form, Qualities, and Conditions of that *Materia*, as well concerning the Weather, Air, and Seasons, as concerning the whole Body of the Earth, and that he allow'd its Inhabitants most commodious and paradisiacal Seats, to live happily, if they pleased to continue in the Observance of his Divine Commandments ; so that the small Palace which the great King of Heaven made for Men, his Children, was very nice, neat, and elegant, nothing being there superfluous, nothing incommodious, And I do confess that such was this terrestrial Globe, when first framed, and newly left the Hands of God : but it degenerated afterwards, when Mankind degenerated from God's Laws, and the Fault to be ascribed to Man and not to God, whose infinite Wisdom, Goodness, and Mercy, we should admire in ordering



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ing and disposing the Relicks, Ruins, and Rubbish of the Antediluvian World, so that Mankind (notwithstanding their Sins) might have Habitations therein, and a new World appear.

Wherefore my Opinion is, that it would not be suitable to God's great Providence and infinite Goodness, if this terrestrial Globe were created from the Beginning, as we now find it, under the same Shape and outward Form; for, as such, it is a rough, rugged, disordered, and incommodious Piece, superfluous in several Parts, and confused in the main; and it is very unbecoming, and reproachful in a small princely Palace, to be furnished with Superfluity and Confusion, which must reflect on the Prince himself. The half of this terrestrial Globe is overflown with the Ocean and Seas, and as far as I understand, for the most part unprofitable; for half that Water, nay, the third Part, if brought through and round the whole Earth, in well ordered Channels, and fitted for Rivers, would be much more convenient for the Ornament of the Earth, for the Profit of Commerce, and more serviceable for all human Uses. Likewise, if any Man would ask, what Necessity, what Service, what Profit is there for such,  
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and so many huge Mountains on the face of the Earth? You will say, perhaps, for the Sources of Rivers, for the Receptacle of Metals, Gold, Silver, Brasses, Coals, &c. for to afford Quarries and Stones of all Sorts, &c. But if you search all, of so many thousands of Mountains, you will find but few that are any thing necessary, or serviceable for such Effects, and what do the rest signify? What do they avail Mankind? And if they were all razed away, what would be wanting to Nature, but huge fruitless Bulks, and unprofitable Burthens of the Earth? moreover, is it credible that the infinite Power, and Wisdom of God, would cause in this his little World, which he created only, for the use of Man, such Vacuities, so many Desarts and Wilderesses not inhabitable, so many horrid, unpleasant, deformed, naked, and barren Places, and this all over so many great Regions, and vast Tracts of Earth, where no mortal can settle himself, or live even after the poorest manner? I say, *after the poorest Manner*; for we cannot expect in those Places either Wine, Corn, or Flesh, no nor even Cloaths to cover our Nakedness; it would be much that Water, Crabs, Acorns, or some such wild Fruits could be found there:

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there : But neither can any of these be found ; nothing is to be had, nothing to be seen, but dry Sands, great Rocks and Stones. In vain you would search for a Tree to be as a Mark in the high Road : you should make use of a Compass, as they do at Sea, if you designed ever to come to your Journey's End, and carry all Necessaries along with you ; such are the great Desarts of *Asia*, and especially of *Libia*, of the stony and sandy *Arabia* of *Tartary*, and several other Countries. Besides, how many Regions of this Earth inhabited where People scarcely have the Necessaries of Life ; as well by reason of the Rigour and Severity of the Weather, as of the Barrenness of the Soil ? So it is throughout all the frigid Zones ; the Inhabitants are few, lean, rude and barbarous in their Manners, in their Inclinations and Dispositions, and in their way of living ; if we can say that such People live who breath nothing but foggy, thick, cloudy Air, gross Exhalations and Vapours ; they are buried in Darkness, and tortured with the great Severity of Frost, Snow, Rain, and Storms for very long Winters, which the savage Beasts can hardly endure. And to speak of our own *Europe*, we see so many unwholesome  
Lakes,



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Lakes, so many stinking Fens, and Marshes, fit for no use that I know, but rather very noxious to Mankind; they corrupt the Air, and engender several venomous Beasts. At least it cannot be denied, but *Europe* is also unprofitably taken up with several barren Mountains, uninhabitable Forests, Rocks and Heaths, besides so many empty and unprofitable Caves, and Hollows, filled only with Filthiness, and noxious Animals, with such Vapours and Exhalations, that once kindled and set on Fire, or otherwise agitated, they shake even the Foundation of this Earth, and break to pieces this our Mansion Place, created and granted to us through the infinite goodness of God. And to say all in few Words, if we but look on the immense Quantity of Water which is on our Globe; on the Magnitude and Multitude of Mountains; on the Regions uninhabitable, by the Rigour and Intemperateness of the Air; on the Desarts and barren Lands; on the boggy Marshes, and subterraneous Caverns, we must confess that the greatest Part of this our World is bestowed on the Fish, wild Beasts and Reptiles: And is it fit we should think this World of Fish, wild Beasts and poisonous Reptiles, to be the World created by God for the Use  
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*The Antediluvian World, &c.* 65

of Man alone, and at his Disposal? For my part I think this very offensive to the Dignity both of God and Man. If it were the one only and singular Work of God, in that kind, doubtless it should be perfect in that kind, and consequently void of all Imperfections, Disorders, Inconveniencies, Unprofitableness, and Superfluities, of which hitherto we have spoke, and be a commodious, happy, and paradisiacal Seat for Mortals to live in.

From all this I conclude that it would not be suitable to God's infinite Wisdom and Goodness, if this terrestrial Globe were created by him from the Beginning as we now find it; and consequently that this Globe had another Shape and Form, (the *Materia* is still the same) when it first came from the Hands of God, and Nature, than now it has; which we shall shew in the following Chapter, and also how and when it changed its primitive Shape and Form,

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C H A P.

## C H A P. V.

*The outward Shape and Form of the Antediluvian Terrestrial Globe, was much different from what it now appears.*

**H**ITHERTO we have urged the four Difficulties which attend the common Opinion of such as think this terraqueous Globe to have been since the Beginning, of the same Shape and outward Form, as we now see it. Now I shall declare our own Opinion ; and first will shew that the Shape and Form of the Antediluvian Globe in general was much different from what we now see it.

To prove this, I take the Words of the Apostle St. Peter in his second Epist. Chap. 3. v. 5. where he reprehends some impious Men, and Epicures (as they call them) who denied and laughed at the future Judgment, and Destruction of this present World, foretold by Holy Scripture, making use of this Argument, *since the time that the Fathers slept, all things do so persevere from the Beginning* ; that is to say, as they were in the Beginning : For they argued, that by Reason  
of



*The Antediluvian World, &c. 67*

the Duration of this World, and of the unchanged State and Condition of things for many Ages past, even from the time of the Patriarchs, as also by Reason that no Ground, or sign of any future Change appeared as yet, there was really no such Change, or Alteration to be, and that the Heavens and Earth should never be consumed with Fire, as the Prophets and Apostles foretold. To which empty Reason St. *Peter* answers, that these Epicures were wilfully ignorant how the antient Heavens and Earth were so made and ordered, that by a peculiar Reason the antient World was exposed to a Deluge of Water, as effectually it perished by Water; and that the Heavens which now are, and the Earth, are kept in Store, reserved to Fire, or to perish by Fire in the Day of Judgment; as if he had said that this present terrestrial Globe is no less prepared and disposed to be consumed by Fire, than the antient terrestrial Globe was prepared to be overflowed by Water. The Words of the Apostle in the aforesaid Place, v. 5, 6, 7. are these: *They are wilfully ignorant of this, that the Heavens were before, and the Earth out of Water and through Water consisting by the Word of God; By which that World which was*  
F 2 *then,*

## 68 *The Antediluvian World, &c.*

*then, being overflowed with Water, perished, but the Heavens which now are, and the Earth, are by the same Word kept in Store, reserved to Fire unto the Day of Judgment, and of the Perdition of impious Men.* St. Augustine upon this Text says, that the antient Heavens perished by the Deluge, by that understanding the aerial and meteorical, not the syderical or starry Heavens; his Words, are these, lib. 3. de Gen. ad lit. cap. 2. *We read in one of the Epistles which are called Canonical, that these aerial Heavens perished heretofore by the Deluge; for the Water which so increased, that it overflowed the Tops of the highest Mountains by fifteen Cubits, cou'd not come up to the Stars.*

St. Peter by the aforesaid Words, manifestly insinuates the difference that is betwixt the natural Shape and Form of the old and new World, or of the Antediluvian and Postdiluvian Globe; by Reason of which difference the Antediluvian Earth was subject to be drowned, and Postdiluvian, or Hodiernal Earth to be burned, to wit, by Reason of the different Situation and Constitution of the one from the other. *The Earth, says he, out of Water, and through Water consisting by the Word of God:* By which (that is  
to

*The Antediluvian World, &c.* 69

to say, by reason of which ; or wherefore : For where our *Latin* Edition has *per quæ*, others read *quomobrem*, others, *quapropter* :) *The World that was then, being overflowed with Water perished* : plainly insinuating that the natural Cause or Occasion of the Deluge (God so ordaining) sprung from the Form and Constitution of the Earth that was then. And since we proved, Chap. 1. that the terrestrial Globe as now it appears, or under its present Form and Constitution, could not be overflown with Water, nor capable of being so overflown, as Scripture mentions, the Consequence is very plain to me, that the Apostle St. *Peter* speaks here of another Form which the Earth then had, far different from its present Form, by means of which it was capable of being overflown, and to perish by Water. Wherefore I argue thus out of the aforesaid Text : St. *Peter* manifestly distinguisheth the antient World from ours, or makes a difference betwixt the Antediluvian and the Hodiernal Earth ; and that not only in regard of time, nor in regard of their divers Ends and Destiny, inasmuch as the one perished by Water, and the other shall perish by Fire ; but chiefly in regard of their divers natural States,

F 3

Forms,



70 *The Antediluvian World, &c.*

Forms, and Qualifications of the *Materia*, the one being made out of *Water* and *through Water*, and fit to be overflowed by a Deluge, and the other not : Therefore the outward Shape and Form of the antediluvian Earth was much different from its present Shape and Form ; for St. *Peter* insinuates that the antediluvian Earth had such a Shape, Form and Constitution, which had a natural Aptitude and Fitness to be overflowed by Water ; but the Form and Constitution of this present terrestrial Globe has no such Aptitude, Fitness, or Capacity, as we said, Chap. I. therefore the Shape and Form of the antediluvian Earth was much different from the Shape and Form of this postdiluvian Globe.

Moreover, St. *Peter* says, that the antediluvian World perished in the Deluge, *that World*, says he, *which was then, being overflowed with Water perished* ; which is not to be understood, as if all Men only and Beasts of that World had perished, but also that its natural State, and outward Shape and Form perished likewise : As plainly appears by opposition to the future Destruction of this present World by Fire, when not only Men and Beasts, but also the natural State and Form of this Earth shall perish ; not truly in its Substance or *Materia*, but in its Form, outward Shape, Contexture,

*The Antediluvian World, &c.* 71

Contexture, and Qualities ; therefore the antediluvian Earth perished likewise in its Form, outward Shape, Contexture, and Qualities ; and consequently it had a different Shape and Form from the present Earth. And truly it is but reasonable that the aforesaid Words of the Apostle should be understood of the natural State and Form of the antediluvian Earth, or at least so as not to exclude that State, since the Objection of those Atheists with whom he disputes in the said Place was grounded on its natural State and Form ; and if St. *Peter* had not meant that State and Form, he would not have answer'd their Objection to the Purpose. In fine if the Apostle had spoken there of the animated and human World only, he would doubtless have excepted *Noah* and his Family, with all the Animals he had along with him in the Ark, which in other Places he neglected not : Wherefore since he makes no such Exception, he is to be understood of the natural State and Form of that Earth which perished by Water. Besides this solid Proof out of Scripture, for the truth of our Assertion, natural Reason also confirms the same : It is allowed by all Philosophers, and by Antiquity, both sacred and profane, excepting *Aristotle* and some few Heathens more

## 72 *The Antediluvian World, &c.*

that followed, that this terrestrial Globe took its Beginning from a certain *Chaos*, called by *Moses* in his own Language *Tobu Bobu*, by which he understood a great loose and fluid Heap, or Mass of Matter, or a vast Quantity of substantial Particles, some greater, some smaller, and of all Sorts and Figures floating together, without any Order, or Contexture, in a confused and undigested manner, which Mass of Matter, or substantial Particles, were created by God. But *Aristotle* impiously said, that this terrestrial Globe was from all Eternity, so that from Eternity there were Men on Earth, Animals, Trees, Herbs, Seas, Mountains, Islands, &c. without Beginning; which is directly against Christian Faith, and natural Reason. Wherefore supposing this Doctrine to be false, and the contrary an Article of our Faith, out of the first Chap. of *Gen. v. 1.* where it is said, that *in the Beginning God created Heaven and Earth*, I will only shew how this terrestrial Globe as it now appears, to wit, a terraqueous Globe full of Mountains, Valleys, Rocks, &c. could not take its Beginning from the aforesaid Chaos, or that confused and undigested Mass of Particles floating together without any Order; and the Reason is,  
for



*The Antediluvian World, &c.* 73

for this great Mass, or heap of Particles being fluid, and the Nature of all fluid Bodies requiring that their superficial parts do still keep themselves in an equal distance from the Center, it is plain, that the said confused fluid Mass would make up a Globe, whose Surface would be smooth, and equal, not cast up in Heaps, not sunk down in Cavities, or Gulfs, not uneven with Hills and Valleys, not rough, and rugged with Rocks, and Mountains: for if one part of that Surface had been in the least higher than the other, it would immediately fall down by its own weight into the neighbouring Valleys, and come to a Level with the rest: thus we see it happens in the Sea, which being a fluid Mass, is still smooth and equal in the Surface, when left to itself; it does not rise in fluid Mountains, neither does it suffer any Caves, or Hollows in its Bowels unfilled: the same, I say, of the great Chaos, or primitive Sea, that by the same Laws of Nature, it should be as well full and solid inwardly, as equal and smooth outwardly. But how far different from this is our present Earth? In its outward Face it is rough and uneven, either heap'd up in Mountains and Hills, or sunk down in  
Valleys

#### 74 *The Antediluvian World, &c.*

Valleys or Depths : you shall find no where an Uniformity ; here it is plain, there a gentle Ascent, in another place inaccessible Rocks, and Precipices, and every where of a different Situation : and as concerning its inward Parts and Bowels, it is full of Caverns and Vacuities, as if eaten or consumed away, all mixed with horrid Dens, and subterraneous Hollowness ; not speaking of the huge Gulf of the Sea : therefore the terrestrial Globe when first made of the said Chaos, was of a far different Shape and Form from what it now appears.

And to explain this a little better, (we shall treat at large of it in the following Chapter) take notice, that at the first Motion and Separation of the Particles of the Chaos, the Particles of the Earth, being heavier, fell down to the Center, and made a solid Globe of Earth ; and the particles of the Water, by reason of their Lightness, cover'd that Globe of Earth with an even Surface, being intirely fluid ; in that Surface afterwards succeeded a certain Concretion, or thickening, and state of Consistency, (as we shall shew hereafter) which State, Form, or Shape to be the same, or like this our present Earth, is impossible : for that liquid  
Mafs

Mass of Water and Earth mixt, when first separated (whether all the Particles of the Earth fell down to the Center, or whether some of them sunk to the Surface of the Water, or came from elsewhere, it is the same thing) the earthly Region, or Surface which was made by that, should by necessity be plain, even, solid, equal, and entirely uniform; whilst of the other side, we see the Surface of our present Globe altogether irregular, and of many Shapes, with Seas, Earth, Mountains, Plains, Islands, Rocks and Caves: which Shape and Form, since it could not have proceeded from the aforesaid simple Disposition, and equal Situation of the Parts, or Particles, it follows by Necessity that the first and primitive Form of the terrestrial Globe, was much different from its present Shape and Form.

You will say perhaps, that truly the primitive Form, and outward Shape of this terrestrial Globe, after being made out of the Chaos, was as we said plain, even and uniform, without Hills, or Mountains, by reason the Surface was fluid, and not yet condensed into Earth; but that soon after, and before the said Surface grew thick, solid and earthly, the terraqueous and mountainy Globe  
was



76 *The Antediluvian World, &c.*

was framed, and appeared above the Waters, by means of the strong Motion, huge Waves and continual Fluctuation of the Waters, which having made several great Sconces, Pits, Channels and Cavities in the spherical Mass of the subaqueous Earth, and the Water, or fluid Mass, which before entirely covered the Surface of this Earth, partly falling into the aforesaid Cavities, and partly being reduced to Vapours by the Heat of the Sun, the Earth appeared as we now see it.

I must confess this to be an ingenious Thought, but it will not do; for what Waves, what Surges, or Billows, what Fluctuations can we reasonably suppose to be in that primitive Ocean, or liquid Mass? What incredible Force and Violence of Water would be necessary to make hallow the Earth underneath, whose massy Bulk was then entire, all in one piece, consolidated together, even by the weight of the overflowing Water? Or what could be the Cause of such a violent Motion of the Water? Not any Wind, not any Storm; for then the Surface of the Globe being plain, equal, and levell'd, there could be no Storms, no Winds, besides the general and regular Winds,

Winds, which follow the Motion of the Sun or Earth, and which are never violent, never unequal.

Moreover the Motion and Agitation of Waves which we see in our Ocean, never reaches the bottom, especially in the deepest Places, neither has it any Effect but in shallow Places alone, or near the Shore, where the running Waves meeting with Resistance, are stopt; but in that huge Ocean of the great Abyss or Depth, there were no shallow Places, no Rocks, no resistance of Banks, or Shores, but the whole Orb of Water boundless, without Coast, or end: how then cou'd any Motion of the Water cause such Effects in the subaqueous Earth? In short allowing *gratis* that some Valleys, or Hallownesses might have been made in the subaqueous Earth by some, I know not what, Fluctuation, or Agitation of the superincumbent Water, (tho' in all Reason the Surface of that Earth should rather be polish'd by it, and made smooth and equally round) so that some parts of the bottom might have been made lower than others; what is this I pray in regard of the immense Depth and Cavities of the Ocean, in regard of the Height and vast greatness

## 78 *The Antediluvian World, &c.*

ness of the Mountains? If we but consider the exceeding hugeness of each of them, and well understand the distance which is from the Top of the highest Mountains, to the lowest bottom of the main Ocean, we shall never be perswaded, that such wide and deep Gapings, or Cavities could have been formed in the Body of the subaqueous Earth, by such weak and disproportioned Causes, as the aforesaid Motions and Fluctuations of the primitive Waters were. 'Tis true that the flowing of our Seas and Rivers, make sometimes small Hillocks, and sandy Banks; but these are much different, and of a quite other Nature from those ancient primigenial Mountains: they are not great, nor high; they are not rough, nor craggy; they are not pointed, or sharp in their tops, like Sugar Loaves, nor compacted of solid Rocks; and if the violent and constant flowing of our Seas for so many thousand Years, can produce no more than such sandy Banks, and soft inconsiderable Hillocks, is it credible that the slow and weak Motion of the primigenial Abyss, could in such a short time throw up such great, high, craggy, and solid Mountains, as we see  
now



## *The Antediluvian World, &c.* 79

now on Earth? And as this seems clear, so it seems likewise plain, that the Shape and outward Form of the antediluvian World, was much different from the Shape and Form of our present postdiluvian terraqueous Globe.

### C H A P.

## C H A P. VI.

*What the Shape and Form of the Antediluvian terrestrial Globe was.*

**H**AVING shew'd in the precedent Chapter, that the Form and outward Shape of the first and Antediluvian Earth, was much different from the present Face and Form of our terrestrial Globe, here we shall declare what Form, or Shape in *Specie* was that of the Antediluvian World. Which the better to perform, let us place before our Eyes that primigenial Chaos, which we described in the former Chapter, to wit, a great loose and fluid Mass of substantial Particles, of which some are greater, some smaller, some round, some square, some oval, some triangular, some cylindrical, some short, some long, some rough, some smooth, and of all sorts of Figures, such as you see here for Example; tho' they be nothing comparable to the primigenial Particles.

Figure I.

*The Primigenial Chaos, or Tobu Bobu,*



In this confused and undigested heap of Particles, Atoms, and inconstant Concretions, it is reasonable we should think, that the biggest, the most gross, heavier, and solid Particles, or little Concretions, should immediately drop down to the  
G Center



## 82 *The Antediluvian World, &c.*

Center by their own Weight, where being more and more pressed together, and growing hard, they make up the central Earth, or its inward Parts; the rest of that undigested Mass which remains floating up, and at the Surface, must necessarily be divided into two Orders, or Degrees of Bodies, the one liquid, the other volatile, or into Water and Air; for the smallest and lightest Particles still going upwards from the Center, and being agitated here and there by a perpetual Motion, or endeavouring to it, they make up the Regions of the Air; as the Particles that are not so small, light, and moveable, but in a Mediocrity, make up the whole Mass of liquids: and then the whole Globe will be of that Form and Shape which you see in this second Figure.

Fi-

*The Amedisvian World, &c. 83*

Figure II.

*The great Chaos reduced to the inward  
Earth, Water, and gross Air.*



And hitherto I see no Difficulty in the  
Matter, since all go according to the  
Laws of Nature, and allowed by our Ad-  
versaries.

#### 84 *The Antediluvian World, &c.*

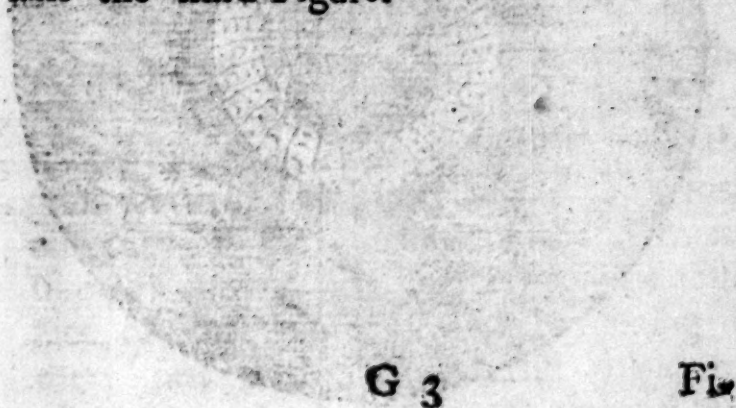
Neither is it hard to understand another certain sort of Separation, which happen'd betwixt the Parts and Particles of the aforesaid Mass of Liquids, and which by Necessity must follow the first, for all sorts of terrestrial Liquors or Fluids, being contained in the said great Mass of Liquids, (it being a Collection of all terrestrial Liquids that were created in the beginning) and the terrestrial Liquors being principally reduced to two kinds, that is, to gross, fat, or oily, and to small, thin, and meager Liquors; which two kinds being found in all Compounds of Liquids, no Man can doubt but they were in the aforesaid great Mass of Liquids. And since it is well known by daily Experience, whenever fat and thin Liquors are mixed together, and left to themselves, that they separate from one another, and that the thick and oily Parts over-swims the thin and meager Liquors, as we see in the mixture of Water and Oil, in the Separation of the Cream from the thin Milk, and in many other Examples; it is fit we should believe that the aforesaid great Mass of Liquids separated itself in two several Parts, to wit, into the fat and oily, and into the thin and meager, the former over-swimming the later.

So



*The Antediluvian World, &c. 83*

So that now we have the whole Globe, or primigenial Mass of the great Chaos, divided into four parts, as you see in the following third Figure, where the inward Globe, or Circle about the Center represents the inward Earth, the second Circle represents the Water, or thin and meagre Liquors, and the third the fat and oily Liquors swimming over the Water. The other great Space up to the highest Circle represents the whole Body of the Air, thick and dark as yet, not purg'd or purified; which happened soon after, as we shall now declare; but first take the third Figure.

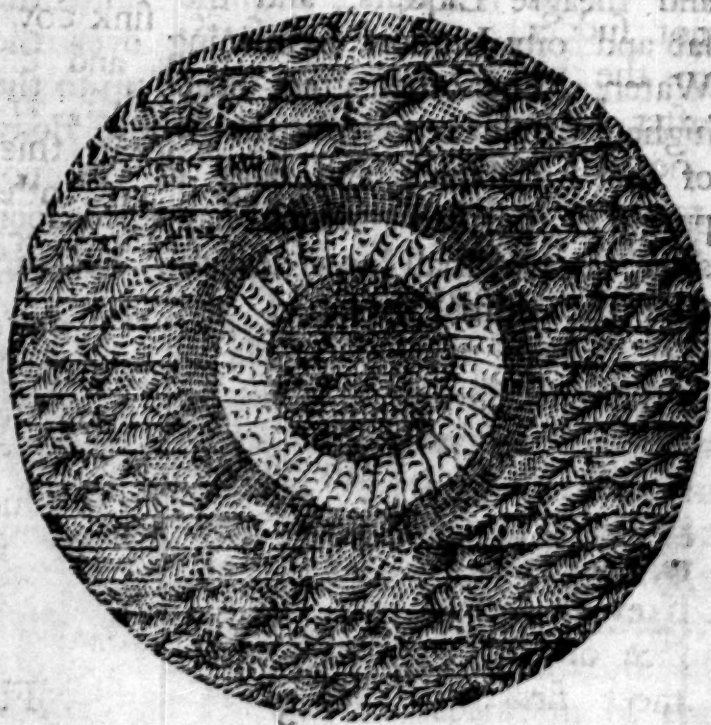


but we think all these things and  
of what kind of world it was  
is a great question, and we shall  
try to answer it in the next chapter.

86 *The Antediluvian World, &c.*

Figure III.

*The great Chaos reduced to the inward  
Earth, Water, Slime, and gross Air.*



Tho' we think all these Changes and Separations, of which hitherto, happened in a short time, yet longer time was required to purge and purifie the Air, and  
the

the Water, and reduce them to that Clearness, and Brightness, which they had afterwards. We must consider the Air yet very gross, thick and dark, so that it could give no Passage to the Sunbeams; and likewise, we must consider the Waters very muddy, and impure, by reason all their gross terrestrial Parts did not suddenly, and all at once, sink down to the bottom, but by degrees, and one after another, the most gross first, and the rest after; as we see done in thick muddy Wine, Rain, Water, and other impure Liquors, whose Lees and Dreggs fall to the bottom by degrees. And as the Dregs, or gross terrestrial Parts of the Mass of Water dropp'd down to the bottom by degrees, and joined themselves to the interior Mass of Earth; so the gross Particles, and terrestrial Dust which remained in the Regions of the Air, fell likewise down by degrees to the Surface of the Liquids, and happening to meet first with the aforesaid thick and oily Liquor, they were so mixed and entangled with it, that they could not go farther down: and many such Particles being gathered and mixed together, with the aforesaid oily Liquor, they made up a Compound of fat, mud,

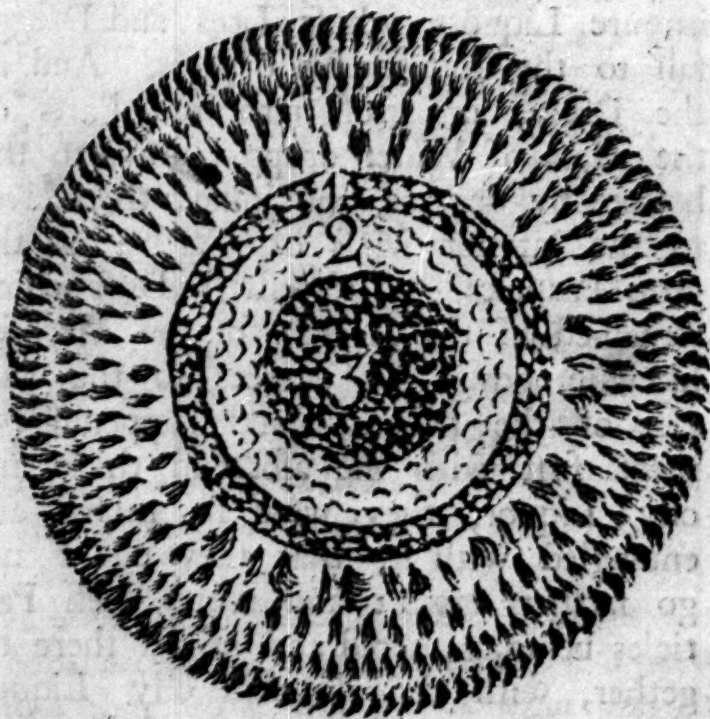


## 88 *The Antediluvian World, &c.*

or slime, or rather muddy Earth, which inclosed and wrap'd up in its Bowels the whole Mass of liquids, (which hereafter we shall call by the Name of the great Abyfs) as you see in the following Figure.

Figure IV.

*The great Chaos reduced to the inward Earth, Water, muddy Earth, and thin Air.*



The

*The Antediluvian World, &c.* 89

The Figure 3. represents the inward, or subabyssian Earth ; The Figure 2. represents the Water, or great Abyss ; The Figure 1. represents the muddy, or superabyssian Earth ; and the rest represents all the divers Regions of the Air, not as yet entirely clear, but somewhat brighter than it was before.

The said muddy, fat Slime, oily Mortar, i. which now we begin to call the superabyssian Earth, was the first Concretion, the first Thickning, the first dry Land, the first firm and solid Mass, which covered the whole Surface of the Waters, or great Abyss ; and the same being afterwards increased, and reduced to more Solidity and Firmness, made up the primigenial dry Land, and the first habitable Globe, which we call Earth.

You may say that the aforesaid few gross Particles, and terrestrial Dust, which remained in the Air, however collected and heaped together in the upper Surface of the Mass of Liquids, were not so many that might make up the whole Region of that firm, solid, and habitable Earth. But whosoever will consider the Greatness and vast Capacity of the Regions of the Air, in comparison to the small compass of the Earth, can have no Difficulty in  
the

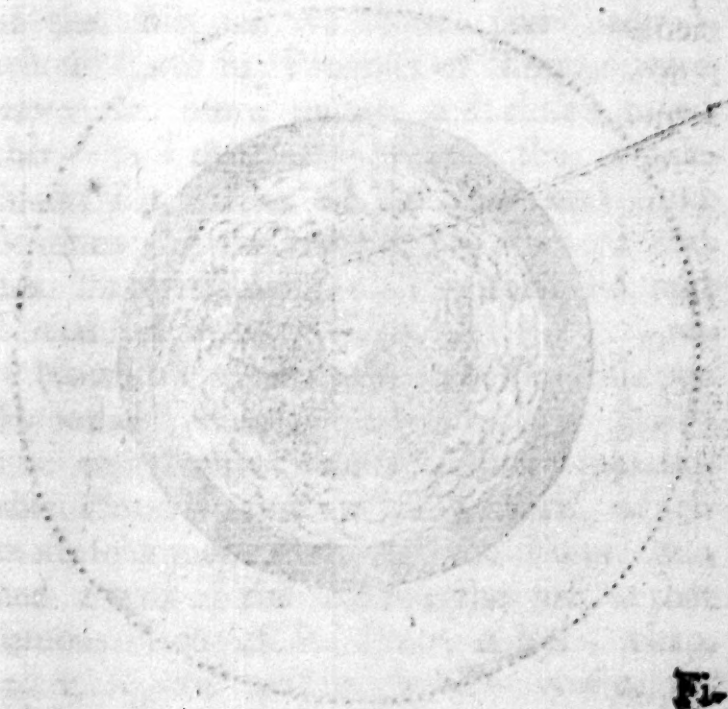
90 *The Antediluvian World, &c.*

the Matter ; for since the Regions of the Air are innumerable times greater than the Compass of the Earth, tho' the Relicks of the gross terrestrial Parts were only dispers'd and scattered here and there throughout that vast Capacity, notwithstanding when all are gathered and heaped together on the Surface of a much less Sphere, they can make up a Body sufficiently gross and solid that may represent the first habitable Earth. We see sometimes this Earth in a short time covered with Snow, two or three Foot deep, falling only from the second Region of the Air : Consider then, if the terrestrial Particles and Dust, continued to fall for a long Time, not only from the second Region, but also from the whole immense Capacity, and boundless compass of all the Regions of the Air, would they not make up a Region of a solid terrestrial Substance, thousands of times greater and deeper than the aforesaid Snow ? And when besides increased by their joining the aforesaid fat and oily Mass of Liquids, with which they are incorporated, or mingled after their Descent, doubtless nothing can be wanting to them, either in Quantity or Quality, to make up that primæval Earth, which could not but have that



*The Antediluvian World, &c.* 91

that Shape and Form, or much like it, which you see in the following Fifth Figure, where you see all the Regions of the Air clear, and bright, for all the terrestrial Particles and Dust which before were mixed with the Air, fell down to the Surface of the superabyssian Earth, as was said before.

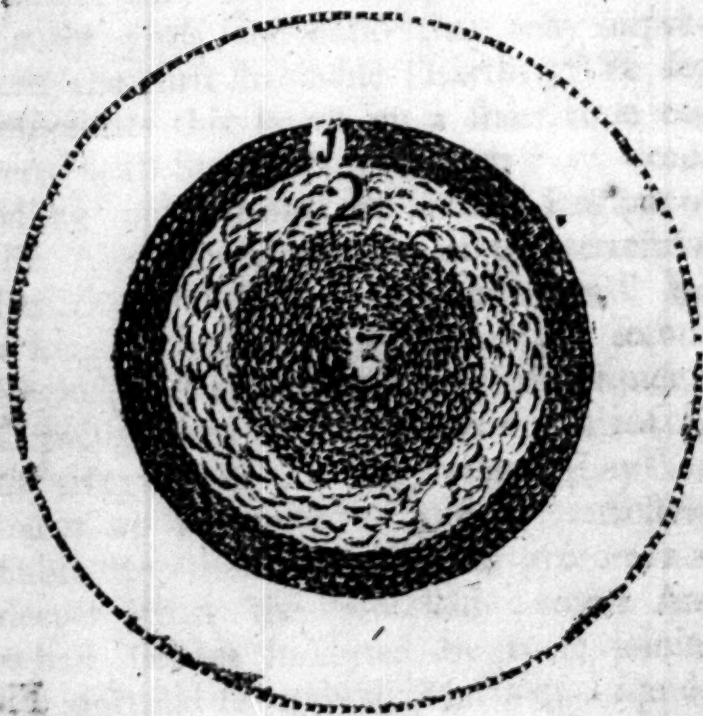


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Figure V.

*The great Chaos reduced to a clear and bright  
Air, superabyssian Earth, the great Abyss,  
and the Subabyssian Earth.*



By all these Motions and successive Transformations of the Chaos, which according

to the Laws of Nature it could not but undergo, it seems plain that the first external Concretion, firm and permanent Form happened in the Surface of the great Abyſs, or Maſs of Liquids, by means of a certain Mud, or Slime, or oily Mortar gathered there together, and mixed with the duſty Particles, or ſmall terrestrial Corpuscles falling from the great Regions of the Air, as we have ſaid before; whoſe Parts in Progreſs of Time, were more and more united and cloſed together, ſo that at length the whole Maſs by the heat of the Sun, and mild Motions of the Air, grew ſo hard and firm that it became a Region of ſolid and habitable Earth.

Now let us examine whether this our Hypotheſis does agree with holy Scripture and natural Reaſon: three remarkable Places I find in holy Writ, which moſt ſolemnly ſpeaks of the Foundation and Form of the Earth; the firſt is that famous Place of *St. Peter*, 2 *Epift.* chap. 3. v. 5, 6, and 7. which we urged, Chap. 5. where the Apoſtle ſays, that the Earth in the Beginning conſiſted and was made out of Water, and through Water; out of Water, as its material Principle;



#### 94 *The Antediluvian World, &c.*

Principle ; and through Water, as its instrumental Cause, sustaining and upholding the said Earth : but certain it is, that both these Expressions of the Apostle fully agree with our Hypothesis ; for we compose, and make up the Earth out of Water, and we ground and settle it upon the Waters : therefore our Hypothesis fully agrees with the Apostle's Words,

Moreover, St. *Peter* in the aforesaid Place assigns a difference betwixt the old Earth and the new one, that the old Earth was so made up, that it was entirely obnoxious, to an universal Deluge, and the new Earth to be consumed by Fire : his Words are these, *The Heavens were before, and the Earth, out of Water, and through Water consisting by the Word of God ; by which (by reason of which) the World that was then, being overflow'd with Water perished.* But in our Hypothesis the only reason why the old primigenial Earth was subject, and exposed to an universal Deluge (as effectually it perished by Water) was, because it was made out of Water, and grounded upon Water, as we shall demonstrate hereafter : therefore our Hypothesis fully agrees with the Apostle's Words,

The

*The Antediluvian World, &c. 95*

The second place of Scripture is that of the xxxviii Chapter of *Job*, from the 4th Verse to the 11th. where the Almighty God puts these Questions to *Job*: *Where were you when I laid the Foundations of the Earth—when the Morning Stars praised me together, and all the Sons of God made Jubilation? Who shut up the Sea with Doors, when it broke forth proceeding as it were out of the Womb; when I made a Cloud the Garment thereof, and wrapped it in Darkness as in Clouts of Infancy? ( in a swadling Band as others read) I compass'd it with my Bounds, and put Bars and Doors.* The better to understand these Words, look back on the fifth Figure, where 1. denotes the habitable Earth, or the first Circle, or Sphere, which surrounded the great Abyfs like Clouts of Infancy, or a swadling Band. The Figure 2. denotes the said Abyfs, or the great Mass of Waters, which in the aforesaid Text are called the Sea. And the Figure 3. denotes the inward, or subabyssian Earth, lying in the Center, and cover'd all over with the Waters of the great Abyfs. Now when God asketh *Job*, *who shut up the Sea with Doors, when it broke forth proceeding as it were out of the Womb*, nothing can be better under-

96 *The Antediluvian World, &c.*

understood by the Sea, than the great antediluvian Abyfs, represented by the Figure 2. or that famous Mosaical *Thebom-Arubbah*, Genes. 7. v. 11. which being broke assunder, or rather breaking forth, proceeding as it were out of the Womb, in time of the Deluge, afforded such immense Quantity of Water, that it overflowed the whole Earth; for *Thebom* signifies a vast gulf of Water; and *Arubbah* great Pipes, or Windows, or Doors, through which Water rusheth furiously out. For the aforelaid Words of *Job* cannot be well understood of our Seas, without wresting. And when they say, *that God made a Cloud the Garment of the said Sea, and wrapped it up in Darkness, as in a swadling Band*; nothing is more suitable to our Opinion: for by the Garment, and swadling Band, the outward terrestrial Circle, or Sphere, which encompass'd the great Abyfs before the Deluge, called by us the superabyssian Earth, denoted by Figure 1. may fully be understood: neither do I see any thing in, or about our Seas, which might answer the said Garment, or swadling Band. And in short, when they say, that this Garment, this swadling Band, or Clouts of Infancy were made of a Cloud, or  
dark



*The Antediluvian World, &c.* 97

dark thick Air, nothing can be more properly said in our Hypothesis: for we say that the said Garment, swadling Band, or Clouts of Infancy, to wit, the superabyssian Earth surrounding and wrapping up the great Abyss, were made of the same matter, that is, of the gross, thick, cloudy Air, or rather of the Grounds and Dregs of the Air, as we have said above: therefore our Hypothesis fully agrees with the Words of *Job*.

The third Place of Scripture is, *Prov.* viii. from the 23d. to the 30th. Verse, where the increated Wisdom, speaking of the first Creation of this World, thus says: *from Eternity I was ordained, and of old before the Earth was made. The Abysses were not as yet, and I was now conceived; neither had the Fountains of Waters as yet gushed forth, the Mountains with heavy Hugeness stood not as yet, before the little Hills I was brought forth. He had not yet made the Earth, and the Rivers, and the Poles of the Orb of the Earth. When he prepared the Heavens, I was present; when with a certain Law, and Circuit he compass'd the Abysses: when he established the Skies above, when he weighed the Fountains of Waters; when he compassed the Sea with Limits,*

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and

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and set a Law to the Waters that they should not pass their bounds ; when he hung the Foundations of the Earth, &c. All Men must confess there are some Periods in this Description of the Beginning and Formation of the Earth, written after an unusual Stile, and which seems contrary, or at least strange, to the common way of speaking, and even to the Thoughts of Men. The reason is because the matter here treated of, is not rightly understood by applying the said Periods to the present Shape and Form of the Earth, and terraqueous Globe. But if some things here spoken, be referred to another Shape and Form of the Earth, which it had before the Deluge, and of which we speak in the present Chapter, the Text would be very plain, for example ; when the increated Wisdom says, *she was conceived before all the Abysses, or Depths* ; if you understand the primigenial antediluvian Abyss, which was the Mother of all the rest, the thing is plain ; likewise when it is said, that she was brought forth *before the Mountains with heavy Hugeness stood*, to wit, leaning upon the great Abyss ; for where we read *nec dum Montes gravi mole constitant*, the Mountains with heavy Hugeness

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ness stood not as yet. Others read out of the Hebrew, *antequam Montes immerfi incumberent*, before the Mountains being dipp'd, lean'd upon the Abyfs: for we shall shew hereafter, that the inferior parts of this Earth do stand dipp'd in the Waters of the great Abyfs, and by means of them Parts, as by so many Pillars, Props, or Supports, the Mountains with all this habitable Earth, are held up over the Waters. Finally, the said increated Wisdom says, *when he prepared the Heavens, I was present; when with a certain Law, and Circuit he compass'd the Abysses*; others read, *when he set a compass upon the Face of the Abyfs*; for where the latin Edition has, *quando certa lege et gyro vallabat Abyssos*, they read, *cum statueret gyrum in superficie Abyssi*; that is to say, in my Opinion, when with the Orb or Sphere of the solid Earth, he compass'd or environ'd the great Abyfs. And what other things, I pray, can be understood by this Circuit, or Compass, or as the Hebrew Word calls it, *Cingulum*, a Girdle, and the Latin Word *Gyrus*, a Circuit, or Compass; by which God is said to have environed the great Abyfs? What can you find in the present Form, or Shape of this Earth, which



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may answer it, or that with any Appearance of Truth, can be said to environ, or encompass the Seas, even in case you took them for the great Abyſs mentioned in the aforeſaid Text. For my part, I can confidently ſay, that ſuppoſing our Hypotheſis of the firſt framing of the terreſtrial Globe, all the Texts of Scripture now mentioned, are much eaſier and more properly underſtood, and explained than in any other Suppoſition whatever.

And if we reaſon a little upon the matter, we ſhall find our Suppoſition to be true, or no Earth to be found for Man to live upon. At the firſt Motion, and Separation of the Parts and Particles of the great Chaos, or Moſaical *Tobu Bobu*, the whole Bulk of the Earth laid under Water, being covered all over by the great Abyſs, as you ſee in the 2d. Figure, page 83. and this our Adverſaries do allow. Now there wants a ſolid, firm, dry Maſs, which we call Earth, for Men to live upon, being they could not live under the Waters on that ſubabyſſian Earth, as ſuch. Wherefore, we find a convenient Earth for them, which was made on the upper part, or Surface of the ſaid great Abyſs, as is declared above in the 3d. and 4th. Figure, Page 86 and 88.

but

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but this our Adversaries deny, saying, there was no need of any second Earth, for that the Waters which covered all over the first subabyssian Earth, retired to one Place, and were called the Seas, leaving a great part of the said subabyssian Earth uncovered and dry, for Men to live upon, as now we see. All which (they say *Moses* sufficiently insinuated, *Genes.* 1. v. 9. thus speaking of the work of the third Day, God also said, *let the Waters that are under the Heaven, be gathered together into one Place, and let the dry Land appear, and it was so done, and God called the dry Land Earth, and the gathering of Waters together, he called Seas.*

The Question therefore betwixt us and our Adversaries may reasonably be stated thus: What was that Earth which the first Men inhabited, whether the subabyssian, as our Adversaries say, or the superabyssian Earth, as we pretend? that it could not be the subabyssian, I prove it thus: If our first Fathers inhabited the subabyssian Earth, or part of it, by necessity it should be first made dry, and habitable; but this did not happen: therefore they did not inhabit the subabyssian Earth. I prove the *Minor*; if the

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subabyssian Earth had been made dry and habitable, then either the Waters which covered all over the subabyssian Earth, forsook it, retiring to one or more Places, or into Trenches, Ditches, hollow Passages, and Cavities, much after the same manner as we see Boggs, and overflowed Land are drained; or the Earth forsook the Waters, by swelling and rising up over them in some Places, by which it shuffled off all the Waters where it swell'd, and ris'd so, and became dry and habitable; just as they say, that some new Islands never seen before, rose up out of the Sea, getting clear of the Water; as also, that some Mountains were thrust up out of the Earth, never seen before. And according to this second Supposition, the Bottom of our present Ocean remained still firm and unmoved from the Beginning, and as then it was, the Fields only and dry Land, which was so, being moved out of their Places, and raised up over the Waters: According to the first Supposition, the Fields, Plains, and dry Land, remained still firm and unmoved, whilst the Waters fled into some new Passages and Cavities, made in the solid Earth beneath to receive them. But the subabyssian Earth could not become



come dry and habitable, such as our Earth is this Day, either of these two ways : Therefore the Earth which our Forefathers lived on before the Deluge; or on which we live this Day, was not part of the subabyssian Earth, but a quite different one, and such as we exhibited above, p. 86, 88, and 92. in the third, fourth, and fifth Figure, which we call the superabyssian Earth.

Before I prove this last *Minor*, note that the Matter, or Substance of the subabyssian Earth in itself, and in its Qualifications, could not be sufficient to make up any habitable Earth, either for Men, Beasts, or Vegetables, for the first habitable Earth by necessity ought to be fit for the Production and Nourishment of Plants and Animals, in as much as it was the fruitful Mother and Nurse of Men, Animals, and Plants : and consequently it should be made up of small, light, quick, lively, fat, and oily Particles, and full of Fibres ; for such only are fit for the Production and Nourishment of human Bodies, Animals, and Plants ; and where there are no such, no Animals, no Vegetables can be ; but the solid Matter or Substance of the subabyssian Earth was composed of gross, heavy, deadish,

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barren, spiritless, dry, lean, meager and fiberless Particles, for such only, by the Laws of Nature could fall down to the Center in the first Motion and Separation of the great Chaos: therefore they could make up but an unfruitful, barren Soil, a dead spiritless Mass of coarse and rough Earth and Stones, and a most unfit Seminary and Nursery for the Procreation and Nourishment of Animals, and Vegetables. And certain it is, that no oily Substance (which according to all Philosophers is necessary for the Generation and Nourishment of Animals and Vegetables, and of which this Earth of ours with all its Furniture, both animalical and vegetative, is full) could be in that subabyssian Earth, at least but very little; for the oily Particles being lighter, not only than the terrestrial, but also than the watry Particles, how could they contrary to the Laws of Nature, fall down to the bottom of the Abyss, under the Waters, and there remain, especially having no Hinderance from taking their own Seat according to their proportion of weight or lightness. In a Word, the subabyssian Earth being much of the same Nature with the *Caput Mortuum*, or *Terra Damnata* of our Chymists, it's evident

evident that it could not be a fit Nursery for Animals, or Vegetables. This Reason is *ab intrinseco*, and from the Nature of the things themselves, and therefore more to be valued.

Now to the Proof of the said last *Minor*, to wit, that the subabyssian Earth could not become dry and habitable, either of the said two Ways; for if we consider the outward Shape and Form of this our present terrestrial Globe, the Authors of the subabyssian Earth will find less ground for either of the said Suppositions: And first, that Supposition which says that the subabyssian Earth forsook the Waters, by swelling or rising up over them in some Places, as being blown or thrust upwards, and that such Parts so thrust up, getting clear of the Water, became dry and habitable, is naturally impossible: For it is impossible that the whole bulk of this dry Land, not only the Mountains and Hills, not only their Plains and deepest Valleys, but also all and whatever reacheth their lowest Roots, and deepest Bottoms, even to the greatest Profundity of the Ocean, could be thrown, or thrust up from the great Mass of the subabyssian Earth. For besides that there is nothing in nature which cou'd be  
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the Cause of such a swelling, rising or thrusting up of the Earth against its Nature ; and to return to God's infinite Power acting above Nature, is *gratis dictum*, and entirely needless, since Nature with the general Concurrence only of God, is able to frame a Globe of solid and habitable Earth, as we have shewed above Page 86. and 88. in the 3d and 4th Figure ; besides this, I say, we must conceive most great Gulfs, and vast Cavities in the lowest Bowels of the Earth, much lower, and much greater than the whole Cavity, or Receptacle of the Ocean, which might be sufficient to receive and swallow up, not only all the Mountains, Hills and Hillocks on the Face of this Earth, but also the whole Globe of the Earth from its upper Surface wherein we live, to the Bottom of the Ocean ; for all that was thrown out, and thrust upwards from the subabyssian Mass, according to our Adversaries ; but if there were any such great Gulfs and vast Cavities, which by necessity must be much lower and deeper than the bottom of our Ocean, then all the Waters of the Seas would flow thither, and leave their own great Receptacle and Cavity empty and dry. And besides, all Rivers which unload themselves in the  
Seas,

Seas, and all Fountains of Water would grow dry ; neither would this terrestrial Globe of ours be at any rate habitable : Therefore to think of any such swelling, or rising of the subabyssian Earth over the Waters, is but a meer Fiction, and not at all possible, as things now do stand.

Likewise the other Supposition, which says, that the Water forsook the subabyssian Earth, by retiring to one, or more Places, as into great Passages, hollow Pits, and Cavities, cannot subsist ; for tho' this be the common Opinion of our Divines, who, referring all to God, say, that in the Beginning of the Creation (to wit, the third Day, when he made the dry Land appear) God dug up and made hollow the subabyssian Earth in several Places, framing by that the great Cavities and Receptacles of the Seas, into which all the Waters retired, and the Earth which was in them Cavities, he threw up of all Sides on the Shore and Coasts of the said Cavities, or Seas, by which all the Mountains and Hills were made : Tho' I say this to be the common Opinion of our Divines, yet I must beg their Pardon, telling them, that Reasons of great Moment do hinder me from being of the same Opinion with them, which where they are pleased to answer with Satisfaction, I will

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will be ready to embrace their Assertion. And *First*, this Opinion supposeth the terrestrial Globe to be from the Creation of the same Shape and Form, as it is this Day ; which seems to be the Opinion of those Atheists, who said, 2 *Pet.* 3. v. 5. *That since the time the Fathers slept, all things do so persevere from the Beginning,* whom to refute, the Apostle plainly distinguisheth the primigenial, or antediluvian World, from our present postdiluvian, by reason of the peculiar Constitution, and inward Construction of each, for which, he says, the old World perished by Water, and this new one shall perish by Fire, as we have largely urged, Chapter the fifth. *Secondly*, the Difficulty or rather the Impossibility of explaining the universal Deluge, attending this Opinion, as we have said, Chap. 1. *Thirdly*, the aforesaid good Divines, are obliged to shew that all the Properties and Phenomenons of Paradise, could stand and agree with this Opinion, which hitherto they have not done, nor, cannot, as has been said, Chap. 2. *Fourthly*, in this Opinion the long age of Men before the Deluge, could not be naturally possible, as we have said, Chap. 3. *Fifthly*, they are oblig'd to shew that it is not contrary to divine Providence,



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Providence, and God's infinite Goodness, if this terrestrial Globe were created from the Beginning as it is now. See what is said of this, Chap. 4. *Sixthly*, they must answer all the Reasons and Arguments which we shall hereafter bring down to shew the Dissolution, Destruction, and Ruin of the antediluvian Earth: And *Lastly*, it is fit they answer to what we shall now urge against this their Supposition.

Be pleased therefore to cast an Eye on the Globe of the Earth, as it was before the dry Land appeared, which you may see in Page 83. Fig. II. that subabyssian, or subaqueous Earth was of all Sides equal, plain and even, as all Philosophers and Divines do allow; Now let us suppose (as our Adversaries will have it) such a Cavity to be made in that Earth, which would be sufficient to receive all the Waters of the great Abyss, and represent our Ocean; and also that the Mountains were made of the Earth, which was cast or carried out of that Cavity. This supposed, it plainly follows that all the Mountains of the Earth taken together, would fill up the whole Capacity, or Cavity of our Ocean, being they were taken from thence; but the contrary clearly appears  
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by this easy Calculation : The present Ocean takes up half the Surface of the whole Earth, and the dry Land takes up the other half ; let the greatest depth of the Ocean answer the greatest height of Mountains, and its moderate depth their moderate height ; which must be true in this supposition. Now it follows that the Earth ejected out of the Cavity of the Ocean, should suffice to cover the entire Face of the dry Land, either with the greatest, or with the moderate Mountains ; but it is certain, that both the greatest and moderate Mountains do not take up half of the dry Land, no, nor the sixth, no, nor the tenth Part : Therefore all the Mountains great and small that are on the Face of the dry Land, could not fill the sixth Part of the Cavity of the Ocean. The same thing may be otherwise proved, by comparing the Mountains to the first Abyfs, thus :

All the Water of the Ocean, as of all other particular Seas, was in the Beginning spread over the whole Mass of Earth, when it stood surrounded by the great Abyfs : Therefore, when the Cavity of the Ocean was made, the Earth cast out from thence, should take up as much place on the Surface of the dry Land, as the  
Water

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Water took up before it entered the said Cavity ; or (which is the same) the Mountains should be equal to the Abyfs : But all the Mountains on Earth gathered together, are much less than the said Abyfs : Therefore the Seas, or Mountains were not made after that Manner. I prove the *Minor* ; let us suppose that the first great Abyfs which encompassed the whole Earth, was by the half less deep than the present Ocean, (doubtless it was deeper,) or (which is the same) that it answered in depth, the height of our moderate, or middle-sized Mountains : From hence follows, that the whole Mass of that Abyfs, should by necessity exceed in many Degrees all the Mountains of the Earth together ; for since the said Abyfs covered the whole Surface of the Globe, the Mountains should take up half of that Globe, or the whole dry Land, and besides they should be of the greatest Size, or of the first Magnitude, or Height, and each of them twice as high as the depth of the Abyfs, and also so close joined together, as if they had made up a new Region of Earth. But if we consider them dispersed here and there over the dry Land, as now really, they are, and at such a Distance from one another,



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another, that they do not take up above the twentieth part of our terrestrial Globe; to make amends for this Defect, they should be of a most prodigious and stupendous Height, to wit, ten times higher than now they are. Wherefore it is a clear thing that all the Hills and Mountains on the face of the dry Land, are much less than that they might answer either the Cavity of the Ocean, or the depth of the first Abyss; and consequently that they could not be made after that manner pretended by our Adversaries.

Moreover, tho' we might fancy that such Mountains as are about, and near the Shoars and Sea-coasts, were made of the Earth and Stones cast out of the Cavities of those Seas; can any Man reasonably think that such great inland Mountains, hundreds of Miles distant from all Seas, were cast up after the same manner? How, or by whom were their Materials carried thither? Or were they thrown thither through the Air, like a Ball? A pretty Pastime indeed for God, or Creature! But tell me, how were the many deep and hollow subterraneous Places made, which are so closed up, that the Air itself has no Access to them, which are often found by our Miners, and

and well known by Earthquakes? How or by whom were those Places evacuated, or whither were their Bowels thrown? Finally according to this Supposition, all Mountains should be solid Bodies inwardly, and grounded on the Earth with a full solid *Bases*; but this very seldom happens, for Mountains commonly are full of Caves and Cavities inwardly, as if worn away, as well in their Bodies, as in their Roots and *Bases*, and therefore much subject to Earthquakes.

And truly, our Adversaries frame to themselves a wrong Notion of the Earth, for they fancy that this habitable Earth of ours was first of a smooth, plain, and even Surface all over, entirely united and joined in one, without any Swelling, Separation, or Excavation whatsoever, to wit, such as the bottom of the great Abyss was, or the subaqueous Earth; afterwards great Cavities being made in this Earth to receive the Waters of the Ocean, they overlay here and there huge bulks of Mountains and Rocks on the plain Surface of the dry Land, as Pieces newly and accidentally thrown over, or artificially set over it. This I say, is a wrong Notion, for the Mountains, Hills, Rocks, and other rising Ground, are not

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meer Agglutinations, or contiguous parts of the Earth, but rather continual and connatural parts thereof; for they are very often found stretched wholly and entirely, without any Interruption, down to the bottom of the Abyſs or Ocean, as may be ſeen in ſeveral Rocks that lie on the Sea Coaſts. Neither is there any Region or Surface of our Earth, to which, as to an unmoved Bottom or *Baſes*, they might be agglutinated; that is to ſay, there is no Region, or Surface of this dry, terrestrial Globe, which might be taken for the ſubabyſſian Earth, or which remained unmoved, and in the ſame Situation ſince the Beginning; as plainly appears not only by the inward Parts and Veins of the Earth, intirely broken aſunder, as we ſhall ſhew hereafter, but alſo that if you take whatever Surface, or outward Coat you pleaſe of this Earth, and that you follow it cloſe, you ſhall find it in ſome places broken and torn aſunder, far from containing an entire and equal Convexity all over the Region of the dry Land. And if there were any ſuch Surface, or Region, as our Adverſaries fancy, it would be either the continual Surface of Vallies, or of the Plains of the Earth; but the Vallies and



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and their Surfaces, are not on a level, but very unequal, and uneven, as well among themselves, as with the rest of the Earth; and some of them are so low, and deep, that they go much farther down into the Bowels of the Earth, than the Surface of the Ocean, especially such as are the Receptacles, or Cavities of deep Loughs and Lakes. And as for the Plains, neither are they on a Level, or of the same Height, even when they are at the same distance from the Sea; and the inland Plains, are commonly higher than those near the Seas; and all of them have an Inclination, or Bending in their Parts, and not at all even to a Level: For tho' in several Plains our Eyes can find no Inclination, yet if they stretch somewhat farther, the Inequality of their Surface and Situation will easily be discerned, either by the course and running of Rivers, or by the Difference and Inequality of the sensible Horizon.

To conclude, take whatever Surface you please of this Earth, you shall never find any uniform Levelling, or perfect Equality of its Parts; for not only in the same Continent but also in the same Region, in the same Province, in the same

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Field, the Situation of the Parts and Surface are divers and various : and that too, taking whatever Line you please, either to the *East*, or to the *West*, *North*, or *South*. And not only that the Parts of this Earth have innumerable Diversities and Inequalities, when compared betwixt themselves, but also the common Situation of the whole Tracts of this terrestrial Globe is inclined, bent, and crooked, now more, now less ; sometimes towards one side, sometimes towards another, according to all manner and degrees of Inclination. And truly their Labour is in vain, who seek for any common Surface in this Earth, which would be on a Level, or of equal Height in all its Parts and Regions, and on which as on a firm Seat and *Basis*, all the Mountains, Hills, Heights, and Inequalities of this Earth, might be superstructed : therefore the aforesaid Supposition of our Divines, concerning the Origin of this Earth, and its present Shape and Form, cannot subsist, as not answering even the general Phænomenons of this terraqueous Globe.

As to what those Divines said, Page 101. out of the first Chapter of *Genes. v. 9.* where God said, *let the Waters that*  
*are*

are under the Heaven be gathered together into one Place ; and let the dry Land appear. I answer, that *Moses* accommodated this his Description of the terraqueous Globe, to the Shape and Form it had when he writ that Book ; for he did not think fit to trouble the Minds of his rude and unlearned *Israelites* with the philosophical Thoughts of things that were not then extant, and which could not be easily understood by them, unless he made use of long philosophical Harangues, and of a great deal of Words and Periods, with hard and cramp Terms which then were not in use, and bring down the whole *Series* of the Beginning of Things, and of the Formation of the first habitable Orb, according to its physical Causes, and divers Transmutations of the Chaos ; all which would not agree with the summary and plain Narration which he undertook. Wherefore I say, that *Moses* understood by the dry Land the first Concretion, solid Surface, and habitable Orb, which God and Nature established all over, and round about the Waters, as we have said Page 86 and 88. in the third and fourth Figure. And by that one place where the Waters under the Heaven were gathered



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together, he understood the great Abyſs which was under the aforeſaid habitable Orb, and contained in its Bowels, which Abyſs he called the Sea by the Figure Proleptis. And truly, in my Opinion, the aforeſaid Deſcription of *Mofes*, gives greater Difficulties to our Adverſaries, than to us; for when he ſays, that *all the Waters under the Heavens were gathered together into one Place, and that the dry Land appeared*, he ſeems plainly to inſinuate, that all that dry Land was entire, and entirely united, and continued together without any Interruption, or Separation by intermediate Waters; as likewiſe that all the Waters under the Heavens were collected together in one Place, and with one continual Surface, without any Interruption or Separation by any intermediate dry Land; which is very true in our Hypotheſis, and fully agrees with the firſt ſuperabyſſian Earth: But in our Adverſaries Suppoſition it is falſe, for the Surface of our preſent Earth is not entirely united, or continued together, but divided into ſeveral Parts and Iſlands, and interrupted by ſo many Seas and Waters flowing between them; neither are all the Waters gathered together in one place, for beſides divers ſalt Lakes, and ſome gulfs

gulfs of the Seas which in primitive Times were impervious without any known Communication with other Seas, the *Caspian* Sea, which is of the same Antiquity with the main Ocean, is far distant from it, and from all other Seas, without any Communication with them, but entirely surrounded by the main Land in the nature of a great Lough. In fine, *Moses* makes no mention in the said Description of the Earth, either of Islands, or Mountains, which notwithstanding are the most conspicuous parts of our terraqueous Globe, and more exposed to our Senses : which to me is a strong Argument, tho' a negative one, that in the first Formation of this Globe, there were none ; for otherwise why should not *Moses* make some mention of them before the Deluge, being such principal and conspicuous Parts ?

You will say, perhaps, that he makes mention of them in his History of the Deluge, when he tells us, *Genes. 7. v. 19, and 20. that all the high Mountains under the whole Heavens were covered ; and that the Water was fifteen Cubits higher above the Mountains.* I answer, that these Words do not prove the Mountains to be extant before the Deluge, but that they were at the time of the De-

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luge and from thenceforth : and this is what we hold ; for before *Moses* made any mention of Mountains, or of their being covered with Water, he tells us in the same chap. v. 11. *that in the second Month, and in the seventeenth Day of that Month, all the Fountains of the great Depth (Thehom-Rabbah) were broken up, and the Flood Gates of Heaven were opened, and the Rain fell upon the Earth forty Days, and forty Nights. And it was in that seventeenth Day, and when the Fountains of the great Depth were broken up, that the Mountains were first made, as we shall hereafter shew ; and some Days afterwards the said high Mountains, of which Moses speaks, were covered with Water.*

You may likewise object, that if the antediluvian superaqueous Earth, had been made after that manner, and of that Shape and Form which we pretend, and so different from our present terrestrial Globe, it is not credible but some Authors, sacred, or profane, would make mention of it, or at least give some Hint of that outward Concretion, or first superabyssian Earth : therefore since we find nothing of that in History we may lawfully



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fully call it a meer Fiction, or witty Invention.

Answer : Many Authors sacred and profane, made mention of it so far, as was sufficient to give Light to others, if they pleased to open their Eyes. That outward Concretion or first superabyssian Earth, which God and Nature placed over the Waters, was sufficiently insinuated by *Moses*, Genes. 1. v. 6. and 7, saying, *God also said, let there be a Firmament made amidst the Waters, and let it divide the Waters from the Waters ; and God made a Firmament, and divided the Waters that were under the Firmament, from those that were above the Firmament :* which Words, tho' they may be in some manner understood of this terrestrial Globe on which we now live, and that the Firmament is the Space, or Air, from the Earth up, which divides the Waters above the Clouds, from the Waters on Earth, yet properly they might be understood of the superabyssian Earth, when all the Waters were inclosed in its Bowels, and no Water at all on the whole Face of that Earth, but such as fell down from the Air ; so that the said Earth, might properly be called a Firmament, that is, a firm and solid  
Partition

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Partition betwixt both Waters, salty and sweet. And the Space, or Air from this Earth upwards, cannot properly be called a Firmament, being no firm or solid Thing; neither can you find any such solid Firmament all over this vast Globe of the Heavens and Earth. I must truly confess that *Moses* in the same Chapter lays some things of the Firmament, which do not agree with the first superaqueous Earth: but the reason is, that *Moses* in the said Chap. now speaks of the Firmament which divided the Waters from the Waters, and now again speaks of the Firmament of Heaven, where the Stars are placed; so that he promiscuously speaks of both Firmaments, and we must have care not to take one for the other, or both for the same. Tho' the same superabyssian Earth was also sufficiently mentioned by St. *Peter* in his second Epist. chap. iii. v. 5, 6, and 7. as also by *Job*, chap. 38. and by *Solomon*, Prov. viii. as we have shew'd from Page 93. to 100. Add to this what *Moses* says, *Genes.* vii. v. 11. *All the Fountains of the great Abyss* (which he calls in Hebrew *Thehom-arrubab* or *Thehom-Rabbab*) *were broken up*; by means of which Description the Deluge came on the Earth; but in my Opinion,

nion, nothing can be understood by that *Thebom-Rabbah*, or great Abyfs, but our antediluvian Abyfs; and when this *Thebom-Rabbah* was covered, or shut up, (as *Moses* plainly supposeth it was, when he says that the Fountains of the *Thebom-Rabbah* were broken up, and therefore covered or shut up before) it could not be covered or shut up by any thing else, but by the outward Concretion, and superaqueous Earth, which was superstructed on the Face of that great Abyfs, or *Thebom-Rabbah*, as was said Page 86, and 88. Fig. 3. and 4. And tho' some Divines would have us understand by the said *Thebom-Rabbah*, or great Abyfs, our present Seas, yet we cannot be perswaded for many Reasons: First, because the Deluge could never happen by any Inundation imaginable of our Seas, for the Waters would not suffice, as we have said, Chap 1. besides the manner, or possibility of such an Inundation cannot be thought of; for the Sea and Earth make up one Globe, and the Surface of the Sea is much lower than several parts of the Earth, and not higher than any: Wherefore if all the Rocks and Heights on the Sea-shoar were taken away, and that all the Coasts were plain,



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plain, even, and equal, yet no Inundation could follow, neither if the whole Surface of the Earth were leveled, and all the Mountains taken away. Moreover, if *Moses* understood nothing by his *Thebom-rabbah* but our Seas, commonly so called, why did he not make use of the common *Hebrew* Word, which then and now signifies the Sea, rather than of that new, strange, exotick word *Thebom-rabbah*? and yet in the whole History of the Deluge he makes no use at all of that Word which then signified the Sea; neither in all his Narration does he once make mention of a Sea. 'Tis true the word *Thebom-rabbah* may be applied to signify the Sea, as also any other great Gulfs of Water; but neither in *Moses*' Time, nor in our Days, was it even instituted to signify the Sea: and certainly a plain Historian such as *Moses* was, ought to make use of such Words as were then instituted for the Signification of things. In fine, I ask, what Fountains of the Sea were those, by whose breaking up the Deluge happened, as *Moses* says? By breaking up of Fountains all Men understood the breaking of the Earth which covers the Fountains of Water? for Fountains cannot otherwise be

be broken up : Therefore the Waters of the Abyſs, or of the great Depth, or *Thebom-rabbab* (call them as you pleaſe) were covered all over with Earth ; which is what we pretend : and if covered over with Earth, they cou'd not be the Waters of our Seas, as now they are ; and conſequently they cannot be underſtood by the Abyſs or *Thebom-rabbab*. Out of all this we ſee that ſacred Authors made mention, or at leaſt ſufficiently hinted the antediluvian ſuperaqueous Earth, ſo that others without any Fiction might have good grounds to put it in a clearer Light.

We find alſo great Grounds for the ſame Hypotheſis in moſt ancient profane Authors ; for *Hefiodus*, and *Ariſtophanes*, very antient heatheniſh poetical Philoſophers, ſpeaking of the Production and Formation of this World, ſay that the Chaos was the Beginning of all Things, and the firſt Mother, which brought forth the Night and the Abyſs, called by them *Tartarus* ; the Night afterwards brought forth the Heaven, or the Air, and the ſame Night in conjunction with the Abyſs, brought forth the Earth ; and finally the Earth brought forth the Gods and Men. This Genealogy of the World is thus placed by them :

The

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The Chaos	}	The Night
		The Abyfs
The Heaven, or Air	}	The Gods.
The Earth		The Men.

This Genealogy of Heaven and Earth fully agrees with our Hypothesis, where the Night and the Abyfs, or *Tartarus* are said to be the first born, and as it were twins, of the great Chaos, or mosaical *Tobu Bobu*, which our Bible translates thus, *Genes. i. v. 2. And the Earth was void and vacant (without Form) and darkness was upon the Face of the Depth, (primigenial Abyfs) and the Spirit of God moved over the Waters;* for the *Tobu Bobu*, or great Chaos, was first of all divided into two Bodies, or two Orbs, or Spheres, as we have seen, p. 83. in the 2d. Figure; the upper Body was the Night, to wit, the thick, dark, impure Air, which *Moses* calls the Darkness, giving no Passage to the Sun-beams, or Light; and the inferior Body was the Abyfs, or *Tartarus*, called by *Moses* the Depth, or *Thebom-Rab-bab*. Afterwards the Night brought forth two other Younglings, as Twins, of the one side the Earth, which she brought forth in conjunction with the Abyfs; and of the other the Heaven, or the clear and refined Air, which she alone brought



brought forth : for the thick and impure Air being purged and cleared, it's Dreggs, and Sediments fell down on the thick oily Surface of the Abyfs, where they made the Earth, and its small light, and refined Particles ascending, made the clear Air, or the sublunar Heaven ; and its most pure, most light, and refined Corpuscles made that Region of the Air, where no Vapours, nor the earthly Atmosphere can reach to. Finally, the Earth brought forth the Generation of *Heathenish* Gods, and Men ; for Man was not created until the habitable Earth was made and settled : Thus the *Heathenish* Philosophers. Can any thing, I pray, agree better, both in Words and Meaning, with our Hypothesis of the Generation of this terrestrial Globe, than the aforesaid Genealogy ? some ancient Writers instead of the Word *Tartarus*, make use of the Word *Oceanus*, and not without Reason, for the Word *Tartarus* either signifies any Space under the Earth, whether filled with Air, or with Water, or it signifies only the subterraneous Cavities in which there is no Water, but filled with Air alone : and since at the first Beginning of Things, and in the first Ages of this World, the Ocean, or the  
Abyfs

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Abyſs filled up all the Space that was under the Earth, it might therefore be well called by the Name of Ocean, or *Tartarus*, for then they were the ſame; and *Plutarch*, now calls it Ocean, now *Tartarus*. But long after, when that Ocean or Abyſs, was much diminished by the continual Exhalation of its Particles through the Body of the Earth by the heat of the Sun, there was a great empty Cavity made, or a vaſt void Space, betwixt the Surface of the Waters beneath, and the Convexity of the Earth above, which Cavity continued to be made greater and greater daily, until the Day of the Deluge; and this void ſubterraneous Cavity might properly be called *Tartarus*, as effectually it was ſo called by the antient Writers.

Besides the aforeſaid firſt material Principles of this terreſtrial Globe, to wit, the Chaos, the Night, *Tartarus*, Air and Earth, other ancient Authors make mention of an efficient Principle, which ſome of them call *Amor* (Love) ſome *Mens* (Mind, or Underſtanding) and ſome *Spiritus*, (Spirit) by means of which all Tranſmutations and Changes of the Chaos were done: all things (ſays *Anaxagoras*) were in the Beginning mix'd together, but the  
Mind

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Mind separated and adorned them, and reduced them from a Confusion to right Order. What could be said more Christian-like, or more to our Purpose? for by this Love, Mind or Spirit, of which they speak, I do understand the Spirit of God, which *Moses* mentions, *Genes.* i. v. 2. and the Spirit of God moved over the Waters, doubtless working, and separating their Parts, reducing them to right Order from the Confusion they were in, as we have said p. 83. and 86. Fig. 2. and 3. and adorning them afterwards. *Eusebius* tells us, *Preparat. Evang.* lib. i. cap. 8. *Parmenides* taught the Earth was begotten and framed out of the thick and impure Air falling down on the Abyss: Which is our Opinion, Word by Word. *Diodorus Siculus* *Bibl. Hist.* cap. i. brings down these following Words out of the ancient *Egyptian* Philosophy. When all things began to be, Heaven and Earth were of the self same Face, both being mixed together; but when the Bodies separated from one another, the World took a right Order: the Air was in a perpetual Motion, and its fiery Parts flock'd up to the high Places; for by reason of their Lightness they could not but endeavour to go up; but its thick, muddy and

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impure



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impure Parts, by reason of their Weight, fell down into the same Place with the moist and watry Concretion: And the Earth was made of this Sediment of the Air, mixt with the waterish fat and oily Parts. In fine, the aforesaid Eusebius, Preparat. Evang. cap. 10. thus says: *The Phœnician Divinity assigns the dark, and thin Air, with the muddy tartareal Chaos, for the Beginning of all Things. Those Principles, or Particles, were infinite, and for a long time without Bounds, or Limits; but when the Spirit was touched with the Love of these Principles, then a Commixtion was made, and to this embracing the Name of Cupid was given: and this was the Beginning of the Procreation of all Things. From the embracing of this Spirit, the Mot was made, which some call Mud, or Slime, others the Rottenness of a waterish Mixtion: and from this was made the Seed of all Creatures, and the Generation of all Things.* This Text wants some Explanation, the better to understand it; wherefore when it says that the Air with the muddy, tartareal Chaos, was the Beginning of all Things, by the muddy, tartareal Chaos is understood the fat and oily Surface of the Abyss. When it is said that the Principles,

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*or Particles, were infinite, that is, indefinite, both in Number and Figure, inasmuch as naturally they cannot be numbered by us. When it is said, that the Spirit being touched with the Love of these Principles, then a Commixtion was made, (being separated before) to which the Name of Cupid was given; the meaning is, that the Spirit of God being moved over the great Abyfs, then a Mixtion of the thick, gross, and impure Air, with the oily Surface of the Abyfs, was made, which was called Cupid, to wit, the superaqueous Earth, which by reason of the Union, Love, Amity, and Concord, which then happened betwixt the Abyfs and Air, being both joined in one, was called by the Phœnicians Earth. When it is said, that from the embracing of this Spirit, to wit, from the Union, Concord and Mixture of the Air, and the oily Surface of the Abyfs, effectuated by the Spirit of God, the Mot was made; the meaning is, that from that Union and Mixture, the Slime and moist Earth which covered the whole Surface of the Abyfs, called by the Phœnicians Mot, was made, which afterwards became dry Land, and habitable, and which doubtless was the Seed, and Nurse of all corporeal Creatures. By*

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all this we see how well the ancient profane Authors not only hinted, but expressly taught what we asserted in the present Matter; and consequently it is no Fiction of ours. I cannot omit here that remarkable Doctrine, or rather Principle of the ancient *Aristophanes*, who says, *that in the Beginning the thick, gross and impure Air lying upon the Waters of the Abyss brought forth an Egg, from whence came all Mankind*; which in my Opinion, is not only true, but also a very elegant Expression; meaning, that the thick gross, and impure Air falling down by its own Weight upon the fat oily Surface of the Abyss, made up the primigenial habitable Earth, which was of an oval Figure, or like an Egg, and which afterwards was the Nursery of Mankind. But in the following Chapter, we shall endeavour to prove that the primigenial superaqueous Earth was of an oval Figure.

### C H A P.



C H A P. VII.

*The Antediluvian Terrestrial Globe, was of an oval Figure.*

**T**HE most renowned Philosophers of the days of Old, affirmed the terrestrial Globe to be of an oval, or oblong Figure; so the Orphical, Phœnician, Egyptian, and Persian Philosophy teacheth. *Achilles Tatius*, *Isag.* in *Arat. Phæn.* cap. 6. thus said, *some affirm the Figure of the World to be Conick, (like a Sugar-loaf) others like a Sphere, and others Oval; and this last Opinion is held by the Orphical Philosophers.* The same was taught by *Empedocles*, as *Stobæus* writes, *de placit. Philos.* lib. 2. cap. 2. so that this Notion of the mundane Egg is very ancient, and much celebrated, as well in the old *beathenish* Philosophy, as in their Divinity. Hence it was that the Egg in ancient Times was held as a sacred Thing, by reason it represented the World, and was the Figure of the first primigenial Globe. *Plutarch* says, *sympos. lib. 2. quæst. 3. that the sacred Orphical Doctrine not only held the Egg to be more ancient than the Hen, but also that it contained the Off-spring and*

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*Antiquity of all Things ; and therefore was reasonably consecrated in the Sacrifices of Bacchus ; for it represented a most great Mystery, to wit, the Nature, Offspring, and Figure of the first Earth. The Egyptians also held the Egg for a true Cymbal of the World : wherefore those of Thebes, whenever they signified God the Maker of the World by any Hyeroglific, they painted him so, as if he seem'd to cast an Egg out of his Mouth. To which if we add, that notable Saying of Aristophanes in the end of the precedent Chapter, that the gross and impure Air along with the oily Surface of the great Abyss, brought forth an Egg, to wit, the antediluvian terrestrial Globe, we have no reason to doubt but the ancient Philosophers held the antediluvian Earth to be of an oval Figure. And with this, I think well agrees, what Moses said, Genes. i. v. 2. of the first Production of the Earth, Spiritus Dei ferebatur super aquas, the Spirit of God moved over the Waters ; others translate it thus, Spiritus Sanctus incubuit super Abyssum, the Holy Ghost sat (as the Hen does upon her Eggs) on the Abyss : and to what Purpose but to bring forth the great Egg of the terrestrial Globe ? This*

was

was express'd sufficiently by the ancient Philosophers, saying, *that a Pigeon sat upon an Egg, and brought forth the fair Goddess Venus*, to wit, the Earth, in the same Sense that the *Phœnician* Divines understood by *Cupid* the Earth, as we said in the precedent Chapter, p. 130. We might cite many other ancient Philosophers, especially of the *Persian* Philosophy, teaching the primigenial Earth to be of an oval Figure, but this is enough to shew what Antiquity thought of this Truth, and the Height too of Antiquity, for *Orpheus*, of whom the *Orphical* Philosophy, lived in the time of the Judges of *Israel*, as *Plutarch*, *Achilles*, *Tatius*, and *Proclus* tell us.

Now let us see, why these ancient Philosophers made this Comparison betwixt the Egg and the terrestrial Globe, and in what does the Similitude consist. Their Reason doubtless was, that they thought the terrestrial Globe to be of an oval Figure, and to understand where this Similitude is grounded, take the following Figures.

K 4

Figure



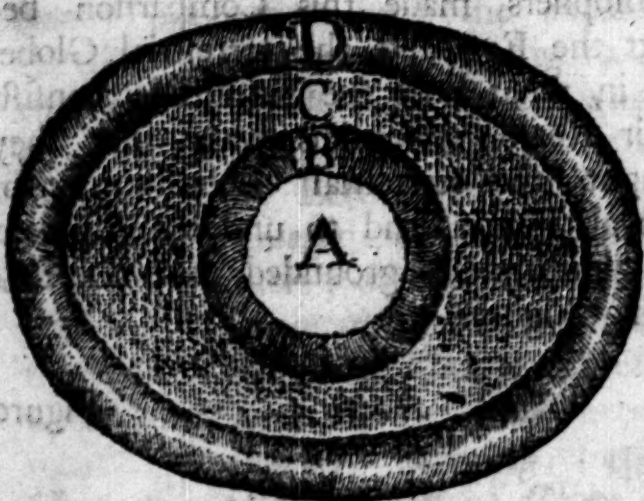
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**Figure I.**



**Figure II.**

*The Antediluvian Oval Globe.*



We

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We believe as an Article of our Faith, that there is a place of Punishment for the wicked after this Life, which is called Hell, where their Souls and Bodies will be eternally punished in Fire; and my Opinion is, with the generality of our Divines, that Place and Mass of Fire to be in the Center of the Earth.

This therefore supposed, (not being my Business now to come to the Proofs thereof) cast an Eye on the 2d. Figure, which you see to be Oviform: In the Center A, is Hell, and Hell Fire, which represents the Yolk of the Egg, B, is the interior subabyssian, or subaqueous Earth, which represents the thin Skin, or Tunicle, that separates the Yolk from the White of the Egg. C, is the great Abyss, or Mass of Waters, representing the White of the Egg. And D, is the outward, or superaqueous habitable Earth, representing the Shell of the Egg. By which you see in what the Similitude 'twixt the Egg, and the antediluvian Globe does consist.

Whatever the Figure of our present postdiluvian terraqueous Globe may be, being broken and torn to Pieces by the Deluge, as we shall hereafter shew, at least the antediluvian Globe, by its first Constitution,

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stitution, when as yet an aqueous Globe, and all covered with the Abyſs, ought to be ſomewhat long, and of an oval Figure. The reaſon is, for tho' I do not doubt but *Archimedes's* Demonſtration proving the Water to be of a ſpherical Figure, is true, to wit, that a Maſs of Water will naturally form itſelf into a ſpherical Figure about its Center, if that Maſs ſtands ſtill, quiet, and unmoved; yet I am perſuaded, if that Maſs of Water be ſwiftly and violently rolled, or turned round about its Center, that by ſuch an Agitation it will neceſſarily grow long, and become of a Figure much Oval like. So we ſee when Water is driven forward in a Veſſel, or agitated in the Seas, or Lakes, by the Wind, towards the Shore, that the Waves extend themſelves towards the contrary ſides into an oblong Figure, when not hindered; but the Waters of the great Abyſs, before they happened to be covered by the primigenial earthly Cruſt, or Shell, were ſwiftly and violently agitated round about their own Center, by the Motion of their liquid Heaven, (as now we ſuppoſe) therefore the Waters of the great Abyſs cou'd not but ſhape themſelves into an oval Figure. For the Maſs of Water  
which



which was under the Equator being much more agitated than the Waters which were towards the Poles, where they performed lesser Circles; the Waters that were not agitated, endeavouring to recede from the Center of their Motion, and not being suffered altogether, nor very much, to flow from it, by reason of the Air leaning and striving against them, and resisting of all Sides, they could not otherwise be rid of such an Agitation and Pressing, than by flowing to both sides or ends, as far, and as much as they were suffered by the great Body of the Air: For Waters being press'd and agitated in one Place, do flow wherever they have Access, and hath less Agitation or Position, this being proper to all Fluids: And by reason of this flowing, and defluxion of the Waters of the great Abyss to both Sides, or Poles, and the disburdening of their intermediate Parts under and about the Equator, that aqueous Globe could not but have an oblong Figure, and be shaped much like an Egg; as you see, p. 136. in the first Figure. And since the Concretion, or Earthly Shell, which we call the Antediluvian Earth, made afterwards on the Surface of the said aqueous Globe,

or

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or great Abyſs, could not but imitate the Figure of the ſaid Surface, as the Ice muſt imitate the Figure of the Water whereof it was made, and on which it ſtands; the Conſequence is, that the antediluvian terreſtrial Globe was a great Egg, or of an oval Figure. And if you ask, whether the interior ſubaqueous Earth was likewiſe of an oval Figure? I think not, but rather entirely ſpherical; for the Parts of that Earth not being fluid, but altogether ſolid and firm, no equal Agitation, no total Motion about their own Center, cou'd make them take any other Shape, or Figure. Hence you ſee in the 2d. Figure, p. 136. that the inward ſubaqueous Earth B, is of a ſpherical Figure, tho' the great Abyſs C, ſurrounding it be Oval. And if you ask, why did we not likewiſe make the great Abyſs and the terraqueous Earth p. 83. 86. 88. and 92. in the 2d. 3d. 4th. and 5th. Figures, oval? I answer, becauſe we treated of theſe there abſolutely, and as independent from any outward Motion, which might be cauſed by their liquid Heaven, conſidering them only in their Subſtance, and Changes, and not in their Shape, or outward Figure; but here we treat of them reſpectively,

in

in regard of their outward Motion, proceeding from the Agitation of their fluid Heaven, considering their Shape and outward Figure alone.

You will say, perhaps, that this Doctrine supposeth the System of *Copernicus* to be true; for it asserts the rapid Motion of the great Abyſs, and Earth about its own Center. What then? I think my Hypothesis is nothing the worse for asserting the *Copernican* System, so much applauded by learned Men: Neither do I see any natural Reason that can in the least infringe upon the Subsistency of that System, as we have largely shewn in our *Philosophia Vetus innovata*, part. 1. disput. 9. quæst. 2. where we answered the Reasons to the contrary; neither is it my Business now to insist any further on that philosophical Point. But if you be so scrupulous in allowing the aforesaid System, by reason of some Bugbears of Authorities, which go but very short in proving the contrary; you may say, that even according to the System of *Tycho Brahe*, the great Abyſs, and consequently its exterior earthly Crust, or Shell, might and ought to be of an oval Figure: For the Abyſs, then being uncovered as yet, and fluid, and a gentle



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the constant Wind blowing still from one Side under the Equator, and more there than at the Poles, it might well cause the said Abyſs to ſhape itſelf into an oval Figure, as we ſaid above, tho' the whole Body of the inward Earth, and Abyſs, were not agitated round their own Center every twenty four Hours, as *Copernicus* holds.

You may alſo object, that this preſent terraqueous Globe of ours is of a ſpherical Figure, as learned Men commonly affirm: Why not likewise the antediluvian Globe: I anſwer, tho' it were evidently proved (as it is not) that this terraqueous Globe of ours is Spherical, it would not follow that the antediluvian Globe muſt have been ſo; for this preſent Globe of ours being rent and torn aſunder in all and each of its conſiderable Parts, in time of the Deluge, as will be ſhewn hereafter, and truly, ſo far, that even its Situation to the Sun was changed, it might eaſily acquire a ſpherical Figure, or ſomething like it, in the time of the ſaid Deluge, tho' it were before Oviform. But, as for the Antecedent, I muſt tell you it is our Unhappineſs to have had ſuch Predeceſſors as were too eaſy in receiving many Things  
upon

upon bare Credit, and publishing them for Truth, without looking any farther into the Matter, being satisfied with this great pythagorical Reason, *quia ipse dixit*. Such is the common Opinion of the spherical Figure of our Globe, which hardly has any other Grounds, but that our famous Predecessors were pleased to affirm it such. 'Tis true they alledge some few Observations, proving (as they think) the Rotundity of this Globe, as the Navigation round about it; the appearing and hiding of Stars, Mountains, and Castles, to those that sail at Sea; and such like. But tho' all this prove the Globe not to be plain, but of a Convexity; yet it does not shew what kind of Convexity it is, whether Spherical or Oval, much less it proves the latter. Likewise they say, that such as live under the Poles, have the Sun fix Months over the Horizon, and fix Months under; that the Degrees of Latitude in the Earth are equal in all Places, and in all Places equal to the Degrees of Longitude; and such like. But these things are also taken much upon Credit, and without any other Ground, but the presupposed Rotundity of the Earth; and if we consult such Observations as were made on these Heads,

We

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we shall find great Grounds to doubt of their Truth. For, as concerning the Degrees of Latitude in the Earth, or such Spaces as answer the Degrees of the taken Meridian, all the Observations that have been hitherto made, prove rather such Spaces to be unequal than equal, to wit; betwixt the Equator and the Poles. And as for the Sun being over, or under the Horizon for six Months, towards the Poles, such Observations as have been made in new *Zembla*, at *Spitberg*, and about *Greenland*, are so irregular, that they favour but very little the spherical Convexity of the Earth, and much its Ovality. So that no Observation, no natural Reason can shew the perfect Rotundity of this Globe, or prove it is not Oval; and I would be greatly obliged to any Man that would make the contrary appear: Tho' as I said before, if it were certain that our present Globe is Spherical, yet that would not prove the antediluvian Globe to have been so.

C H A P.



C H A P. VIII.

*The terrestrial Globe before the Deluge, had a far different Situation in regard to the Sun and Stars, from what it now has.*

**I**T is certain by long Experience that the Situation of our present terrestrial Globe is not right, straight, or direct, in regard to the Sun, but much inclined, and bent; which is the reason why we have so many Changes, and Seasons in the Year, Winter, Spring, Summer, and Harvest, Heat and Cold in divers Degrees, and strange Alterations of Climates over the whole World. And since all Christian Divines do agree, that in Paradise, (which doubtless was on Earth) and in my Opinion not only in Paradise, but all over the antediluvian Earth, at least for the most part, there was no Change of Times, or Seasons, of Winter, or Summer, Heat, or Cold, but a perpetual Equinox, and an equal Revolution of the whole Year, a perpetual Mildness and Tranquility of Air, Fruit at all times ripe, Vegetables full of Sap and Green, the Earth cherished with an even heat of the Sun, and Men living for  
L seven,

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seven, eight or nine hundred Years ; it follows that the terrestrial Globe during Paradise, and always before the Deluge, had a right, straight, and direct Situation, in regard to the Sun and Stars, and consequently a far different one from what it has now, as being inclined and bended sidewise. And tho' this Opinion will doubtless seem strange to many, yet we dare undertake to prove it out of Antiquity profane and sacred, and by natural Reason.

Let us therefore see in the first Place what profane Antiquity says to this purpose ; we have several famous Citations of antient Philosophers, which shew that the Situation of this Earth was changed, and the Globe inclined, and bent, or press'd down towards the *South*, or Meridian parts, or the *Antartick* Pole, the opposite *Artick* Pole being raised up to the same Situation now it has ; and that this did not happen in the beginning of the World, but after the Earth was framed, ordered, and filled with Vegetables and Animals. *Plutarch* lib. 2. cap. 8. de placit. philosoph. thus says: *Diogenes and Anaxagoras were of Opinion, that after this World was made and ordered, and after it produced Animals out of the*

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the Earth, it inclined and bent, as of it self, towards the Southerly Parts; and perhaps this was done by Providence, that some parts of the World uninhabitable, might become habitable, by reason of the Cold, Heat, and convenient Temperateness. These last Words are worthy to be noted, to wit, that some parts of the Earth might become habitable, that is to say, as *Stobæus*, lib. 1. phys. c. 18. explains them, that such parts of the Earth which were before uninhabitable, might be made habitable, to wit, the torrid-Zone, which by reason of the direct Situation of the Earth, was before the Deluge, uninhabitable, as we shall say hereafter, might be made habitable by changing that Situation into an oblique one, as it is this Day. Likewise, *Empedocles*, as *Plutarch* tells us in the aforesaid Place, that the Northerly parts of this World declined, the Air yielding to the Violence of the Sun, so that the Parts near them were lifted up on high, and the Southerly parts pressed down, and this equally happened to the whole World. *Leucippus* also makes mention of this inclination of the Earth, as *Diogenes Laertius* tells us, whose Words are thus delivered by *Plutarch*, lib. 3. de placit Philosoph. cap. 12. *Leucippus* thinks that the Earth



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tumbled towards the Southerly parts, by reason of their rarity and thinness; for the northern Parts were all frozen, whilst the opposite southern Parts burned. Plutarch also gives us Democritus's Opinion of the same Matter, immediately after, saying: Democritus judging the southern Part of the ambient (Air) to be weaker, therefore he said, that the Earth being increased in its bulk, declined to that Point; for the northern Parts being unequally temperate, and the southern Parts equally, the Earth declined to those Parts where it abounded with Fruit and Increase. I do not dispute here whether the natural Reasons which these Philosophers assign for the Change of the said Situation, be true, or not, our Business being only to shew, that they assert the said Change and Alteration. Very notable also are the Words of *Anaxagoras* related by *Diogenes Laertius*, who after speaking of the Change of the Situation of the Earth, as we have seen above, thus he delivers his Opinion of the Change of the Situation of the Stars: *Astrorum ab initio motus fuerunt tholiformes, ita ut circa Verticem terræ semper appareret polus, postea autem declinatione accepit*; that is to say, from the Beginning the Motions of the Stars

Stars were tholiform, so that the Pole still appeared about the top of the Earth, but afterwards it took a Declination. Two things *Anaxagoras* says here; the first that the Poles declin'd from their first Situation; the second, that the Motion of the Stars, before that Declination was tholiform: that is to say, (if I do not mistake him) that the Sun, and the Earth, and perhaps the other Planets too, had from their Beginning their Motions uniform, concentrical, and upon parallel Axels. By all this we see, that the Memory of this altered Situation of the Earth, still remained with the antient Philosophers.

And that the Situation of the Earth, before this Change, was right, straight, or direct, is plainly proved by that Tholiformity, or Uniformity of the Stars, of which *Anaxagoras* speaks: as also by this, that the aforesaid Philosophers say the Earth inclined, declined, or was bent; but things are only said to incline, or bend, which before had a right, or direct Situation: Therefore such was the Situation of the Earth in the Beginning. Moreover, several antient Authors both sacred and profane, witnesseeth, that in the golden Age, to wit, before the Deluge,

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the Year was not unequal, that is, of so many Seasons, and Changes, as it is this Day; which not only proves that the Situation of the Earth is changed, but that before the Deluge it had a right and direct one; for it is very common, as well with profane Authors whenever they speak of the Region of *Saturn*, and of the Golden Age, as with the Holy Fathers and Divines, when they speak of Paradise, either explicitly to exclude the four Seasons and Changes of the Year, or implicitly asserting the constant and perpetual Mildness, Clemency, Temperateness and Equality of the Air, and Year, which cannot stand with the Extremities of Winter and Summer. And hence *Bellarmin, de grat. prim. homin.* very well noted, that the perpetual Mildness and Temperateness of the Air, and the perpetual Spring, which Christian Authors assert, to have been in Paradise, cou'd not be but by changing the Course of the Sun, or which is the same, the Situation of the Earth.

Let us now consider one remarkable Text of Holy Scripture, which regards the divers Seasons of the Year, and variously explained by the Expositors. The Deluge being over, God said, *Genes. viii.*



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v. 22. *All the Days of the Earth* (that is, while the Earth will remain) *Seed-time and Harvest, Cold, and Heat, Summer and Winter, Night and Day, shall not cease.* Many learned Men doubt of the right meaning of this Text; for my part, I think, that the aforesaid Words insinuate some great Change, and Inequality newly induced in the Times after the Deluge, and some diversity of the Seasons of the Year, of Seed-time and Harvest, of Cold, and Heat, of Summer and Winter, which was not in the Years before the Deluge, to wit, all uniform and equal in their Parts, equally hot, and cold throughout the whole Year, and equally fit for Sowing and Raping: And thus *Historia Scholastica* interprets the said Words, saying; *perhaps there was not before, such great difference betwixt the four Seasons of the Year, by reason the Waters were not gathered together in Clouds till the Time of the Deluge.* Likewise all those who say it never rained before the Deluge, must use the same Interpretation with us; and consequently that the said Vicissitudes of times were altogether unknown before the Deluge, and that they first appear'd to the Postdiluvians; and if so, the Consequence is, that

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the terrestrial Globe had a right and direct Situation in regard to the Sun, before the Deluge, from which that uniform and perpetual Mildness and Temperateness of the Air proceeded.

I know the Authors of the *Rhenish* English Bible expound the aforesaid Text in their Margin, citing for it St. *Ambrose*, lib. 1. *de Noe, et Arca*, cap. 23. after this manner: *In the whole Year of the Flood there was no Sowing or Raping, no pleasant Varieties of Time, but all desolate, and miserable; and therefore in this Text God promiseth henceforth more seasonable Times*: I bear all the Respect imaginable to the Authors of the *Rhenish* Testament, as they well deserve, and much more to St. *Ambrose*; but I hope they will give me leave to be as plain with them, as they are with others, and to make some few obvious Exceptions to the aforesaid Interpretation: The Text says, *Cold, and Heat, Summer, and Winter, Night and Day, shall not cease*: Allowed then that in the whole Year of the Flood, there was no Sowing, or Raping, (which is very true, and very needless to be express'd, since all Mankind was at that Time in the Ark, and no dry Land appearing) how, I pray, could the Flood hinder the Vicissitude

ciffitude of Days and Nights, or the natural Course of the Sun for a whole Year? And in Case the Light of the Sun was obscured or hidden, during the forty Days it rain'd, and the Heavens were cloudy and dark, when this Rain was over at the forty Days end, what could hinder the Day Light for the three Hundred and twenty five Days following? Or what could be the Cause of such a constant Night, for a whole Year? Moreover, how could the Flood hinder the Viciffitudes of Heat and Cold, Winter and Summer? Don't we find by Experience those Viciffitudes to be as well in the main Ocean, as on the dry Land? And if the whole Globe of the Earth was covered with Water fifteen Cubits above the highest Mountains, do you think that the Inequalities and Viciffitudes of Heat and Cold, Summer and Winter would therefore cease? For my part I do not understand it.

Others say, that *Moses* by the afore-said Words, as by a kind of Periphrasis, or Circumlocution, signified only that the Flood would never return again on the Earth. 'Tis hard, if *Moses*, however so mystical, or obstruse he might have been, could not find more proper Words, to  
signifie



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signifie that, than the aforesaid : if he had mean'd that he wou'd rather have said, the Flood-Gates of Heaven shall never be open'd again, neither shall the Fountains of the great Abyſs be broken up hereafter ; the Ocean shall not paſs its Bounds and Limits, neither shall the Mountains be overwhelm'd with Water, while the Earth will remain. By these, or such Words, he would clearly tell his Mind ; but to say, *Cold and Heat, Summer and Winter, Night and Day shall not cease*, what has this to do with the Flood since it does not touch, nor express, nor imply either the Causes, or the Effects thereof ? And if *Moses* by the aforesaid Words had meant that the Flood would not happen any more, he would doubtless immediately after, or before, make mention of God's Covenant with *Noah*, and of the Rain-bow given as a Sign of the said Covenant, that the Flood should never again return ; which he did not in that 8th Chapter, but in the following 9th Chapter, v. 8, 9, 10, 11, 12, &c. therefore the aforesaid Words impart some great Change and Inequality in the post-diluvian World, to wit, the diversity of Seasons and Times of the Year, of Seed-Time and Harvest, of Cold and Heat,  
Winter

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Winter and Summer, which was not in the antediluvian World, when the whole Year was uniform and equal, with a perpetual Spring. But to understand thoroughly the aforesaid Text, you must conceive that *Moses* there tacitly speaks of three Degrees, or Orders of Times and Nature, the first is the Antediluvian, which he supposeth to be altogether equal and uniform, without any diversity of Times or Seasons; the second is this Postdiluvian altogether unequal and different in its Times and Seasons, which *Moses* describes by the Vicissitudes of Winter and Summer, Seed-time and Harvest, Cold and Heat; and the third is the future World after the Day of Judgment, when the Earth will cease to be, and not only the aforesaid Seasons of Winter and Summer, Seed-time and Harvest, Cold and Heat, but also the Succession of Nights and Days will be taken away, as St. *John* says, *Apocal.* 10. v. 6. and chap. 21. v. 25. So that this last part of the Text concerning *Night and Day*, alludes only to the future World. Thus I think the said Text may be well understood, but I submit to all better Judgments.

Wherefore I conclude that in *Noah's* Days, or in Time of the Flood, the  
Year

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Year was changed, and its divers Seasons, with the divers Degrees of Heat and Cold, began; which could not be, or happen, without altering the Situation of the Earth in regard to the Sun, from a right and direct one, to an inclined and oblique Situation; which Change of Situation happened in time of the Deluge, when the Earth and all its Parts, were violently toss'd and tumbld by the breaking up of the Fountains of the great Abyss, and the sinking of so many huge Fragments of the superaqueous Earth, as we shall shew hereafter; by which the Globe might easily acquire an Inclination and oblique Situation in regard to the Sun, which it kept constantly from that time downwards. And all such learned Men will easily approve of this Doctrine, that understand *Noah* by *Janus*, sometimes called *Vertumnus*, to whom the antient Poets, and heathenish Divines gave the Power of changing the Times and Seasons of the Year, according to that of *Ovid. 1. Fast.* where *Janus* thus speaks of himself.

*Me penes est unum Vastæ custodia mundi,  
Et jus Vertendi cardinis omne meum est.*

They also said that *Janus* had two Faces, the one looking backwards, the other for-



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forward ; the one looking upon the World before the Flood, the other on the World after the Flood ; as being betwixt them both : He was also said to have two Faces, by reason he was deemed to be the Cause of the two principal Seasons of the Year, Summer and Winter. And for this Reason also, he was said to have four Faces, because of the four Seasons, Spring, Summer, Harvest, and Winter, of which the postdiluvian Year is made. If therefore by this heathenish *Janus*, to whom the ancients allowed the Power of turning the Heavens, the Times, Seasons, and Hinges of the Year, we understand *Noah*, as several learned Christians do, we shall easily believe there happened in his Days some great Change of the World and Year, and that the afore-said Words of Scripture alluded to that : we shall I say, easily believe there happened in his Times some great Change of the World and Time, since after an Equinox and uniform State of Nature of 1656 Years, there appeared a double or quadruple Season of the Year, with a various and multiform Shape of Heaven and Earth, the great Hinges of the Heavens being turned, or the Situation of the Earth changed.

All

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All Astronomers do agree that the divers Seasons and Changes of the Year proceed from the oblique or inclined Situation of the Earth in regard to the Sun, or of the Axel of the Ecliptick; wherefore if before the Deluge there were no such Changes of Times, or Seasons in the Year, but all equal, and uniform, with a perpetual Spring, as was said before, it follows that before the Deluge the Situation of the Earth was right and direct to the Sun, and that afterwards it was changed into an oblique and inclined Situation: which we prove now thus, by natural Reason. Let us consider a great, equal, and uniform Body, whose Center of Gravity and Magnitude is the self same, and which is carried in the Ecliptick round the Sun by the Motion of its liquid Heaven: (such a Body we suppose, out of what's said in the 6th. Chapter, and out of the Principles of Philosophy and Astronomy, the primigenial Earth to be) This great Body being levelled, and hanging in the free Air, we see no Reason why it should not have its Axel parallel to the Axel of the said Ecliptick, both the Poles being equally inclined to the Sun; for the Nature of Weight (which must determine the

the Situation of Bodies in a free *medium*) requires that such a Body does not hang, or incline to the Center of its Motion and Gravity, more of the one Side, than of the other. So we see, when a piece of Timber, or any other material Substance, swims in Water, provided it be homogenous and uniform, that it has its Axle equally inclined to the Axle of the Earth, and parallel to it. Therefore the terrestrial antediluvian Globe being equal and uniform, (as we said) and carried by the Motion of its fluid Heaven round about the Sun in the Ecliptick, and in a free *Medium* (as now we suppose out of Philosophy) by Necessity it must have a right and direct Situation to the Sun. And if the Body of the primigenial Earth was Ovoid (as we said it was in the precedent Chapter) the more and the firmer it should keep itself in that parallel Situation; for an oblong Body freely swimming in any Liquid, when neither of its Extremities weighs more than the other, will more firmly stick to its right Situation and Parallelism with the Axle of heavy Things, and is harder to be removed from its *Æquilibrium*, than any perfect spherical Body; tho' neither of them both,



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both, provided they be regular, and their Center of Gravity be the same with the Center of their Magnitude, as the primigenial Earth was, can incline, or dispose itself obliquely to the Center and Axis of its Motion.

It is therefore plain, that primigenial, or antediluvian Earth, altogether uniform and equal in Weight of all Sides, (as we now suppose it was, by its Formation) could not naturally but settle itself in a right and direct Situation to the Sun, unless it were hindered by some Impediment unknown to us: And from that Disposition and Situation, there could not but follow a perpetual Equinox over all the Climates of the Earth, and an equal and uniform Course of all the Months and Days of the Year, which doubtless would be most fit and commodious for that new born World. For if you allow such an earthly Globe as we described, of that Form, of that Situation to the Sun, and of that Temper and Goodness of Soil, which we attributed to the primigenial superabyssian Earth, by the Nature and Manner of its Production, you will soon find out, not only the Reason of all the Phænomena's which Holy Scripture and Fathers attribute to Paradise, and why

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why Men lived so many Ages before the Deluge; but also why the Earth was more fertile then than now, and why all Vegetables and Animals of a more strong and better Constitution: For if the Earth was as we say, what Order, what Disposition of the Air and Planets could be more fit to quicken, nourish, and increase the Seeds of all Things? What Sap, what nutritive *Succus*, what Nature, what Disposition, or Qualification of Earth, more apt to conceive, cherish, and maintain the Principles of Life? And where could they be more safe from all external Injuries? So that at all Times of the Year Men had the Fruits ripe, the Trees green, the Fields flourishing, the Heavens serene and clear, without Thunder, without Storms, the Rivers sweetly running, the Air charmingly calm, and a sound, healthy, secure, and a long Life.

You may object, if our chief Reason proving the right and direct Situation of the antediluvian Earth, be true, why has not the main Body of our present postdiluvian Earth, which is also carried (in our Opinion) in the Ecliptick round the Sun, by the Motion of its liquid Heaven, its Axle likewise parallel to the Axle of

M the

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the said Eclyptick, and both its Poles equally inclining to the Sun, as well as the antediluvian Earth, since nothing hinders it, as being in a Free *Medium*? I answer; because our present postdiluvian Globe being broken and torn asunder in time of the Deluge, is neither an equal, uniform, and homogenial Body, neither is its Center of Gravity and Magnitude the same; and consequently however it hangs in a free *Medium*, it cannot have its Axle parallel to the Axle of the Eclyptick, but must hang more of the one Side, than on the other, to wit, of that Side where its Extremity is heavier; and the more free the *Medium* is, the more it must hang so, and the greater is the Difficulty in altering its Situation.

You may object again; if there was no Vicissitude of Winter and Summer before the Deluge, the Earth being directly situated to the Sun, then the Heat you'd be very immoderate, and disagreeable both to the Fruits of the Earth, and to the Pleasure and Delight of human Life. I answer, that this does not follow, for by the same Reason and Cause that the Vicissitude of Seasons was taken away, the Nights were made equal to the Days throughout the whole Year: So that the  
Sun



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Sun making no long delay over the Horizon, could afford no immoderate Heat to the Air, or Earth. Wherefore several of these Causes which moderates now the Heat of the Sun in the torrid Zone, would do the same before the Deluge, if necessary. In the torrid Zone a certain gentle Gale of Wind perpetually blows from the *East* to the *West*, and besides that, the Sun does not delay much over the Horizon; the Twilights are there very little and short, wherefore the Inhabitants fall sooner into the Shadow of the Night, and they continue longer in it. Besides, in Night time they are very deep in the middle Shadow of the Earth, so that the Air about them cannot be reach'd to either by the Light, or by the Heat of the Sun. Wherefore, the Sun not continuing long over the Horizon; the deep Shadows of the Night; the Vapours condensed by the Cold of the Night, falling down plentifully in a Morning Dew, moistening and refreshing the Earth; the open Trees; the Plenty of Rivers, and Streams; and a continual pleasant Wind, mightily refresheth the Regions under our torrid Zone. And since before the Deluge, the Heat of the Sun might be repressed by

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all, or several of the aforesaid Causes, in case it were immoderate, the Consequence is, that by reason of the right Situation of the Earth, the Happiness of them Days could not be lessened in the least. And truly, that any Region be pleasant and delicious, it must be somewhat hot, and that Heat must be again moderated, and sweetened; for the Remedy of an immoderate Heat is very agreeable. But notwithstanding all this, I do allow that several Regions of the torrid Zone before the Deluge, were uninhabitable by Reason of the Heat, and that they were not sufficiently moistened, or flowing with any Water, or Rivers, as we shall shew hereafter; wherefore the Earth under the said Zone was not covered then with Grass, or Herbs, nor shadowed with Woods, or Trees, nor moistened with much Dew, but altogether burned by the Sun, and turned into Sand and sandy Desarts.

Now, since that Hypothesis must be true, which answers exactly all the Phænomenas to which it is applied, especially if they cannot otherwise, or in any other Hypothesis be well explained; and since the Phænomena's proper to the antediluvian World, to wit, a perpetual Tranquility,

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Tranquility, Uniformity, and Mildness of the Air, Fruit at all times ripe, the Vegetables sappy and green, the Animals strong, healthy, and of a very long Life, the Earth cherished with an even heat of the Sun, and Men living for many hundreds of Years, with all that Scripture and the Holy Fathers say of Paradise; since, I say, these Phænomena's cannot be explained according to the present State, Condition, and Situation of Heaven and Earth, nor according to any other Order of Nature, or Hypothesis, that I know of, besides that which hitherto we have proposed, we cannot but conclude our Hypothesis to be true, or very near the Matter, or at least the best that hitherto has been found.



## C H A P. IX.

*The outward Shape and Form of the antediluvian Earth was equal and entire, without Mountains, Seas, or Islands.*

THE Assertion of the equal and entire Form and outward Shape of the antediluvian Earth plainly follows from what we said, Chap. 6. being a confectary Position to what was explained there, and therefore we shall be brief in proving it; besides, that in the following Chapter we shall shew how all Mountains, Seas, and Islands were made, at, or after the Deluge.

Antiquity in two manner of Ways witnesseth the Plainness, Equality, and Integrity of the antediluvian Earth, first, explicitly, secondly, implicitly, by lawful Consequences: such as made Collections of the Sayings and Sentences of antient Philosophers, and Writers, inserting them in their own Commentaries, tell us explicitly they were of Opinion, that either no Mountains were on Earth before the Deluge, or at least none but small ones, and not of the Bigness they are now of. *Historia Scholast.* cap. 34. says; *there are some*

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*some who think the Mountains were not so high before the Deluge, as now they are. Glossa Ordinaria in Genes. vii. thus says : there are who think that neither the quality of the Earth was the same, nor the Height of Mountains so great before the Deluge as now. And Alcuinus, who founded the University of Paris, and St. Anselms Master, Quæst. in Gen. Inter. 118. says : There are some who think, that neither the Inequality of the Earth was such, nor the Altitude of Mountains so great before the Deluge, as they now are. And since the Authors of which these learned Men speak, do not so much deprive the antediluvian Earth of Mountains, as they diminish their Height, that is to be attributed either to their Modesty or Ignorance ; for since the Mountains do not increase by success of Time, but grow less, they must have been very great, and extream high, in their Beginning ; and the longer they continue, the more they settle and sink down, and are either broken, or worn away insensibly by the Violence of external Causes working on them. We have seen many who could witness that in the Days of their Fathers, and Grand-fathers, certain Towns and Castles that were on the Side of a Hill*

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of the other side of a Mountain, could not be seen, by reason of the Height of the interjacent Mountain, which afterwards in their own Time could plainly be seen, at least their Tops, the said Mountain sinking somewhat, or being wash'd away by Rain and Weather, and insensibly worn. Wherefore the aforesaid Authors endeavouring to speak modestly; and palliate in some Measure such a strange and paradoxical Assertion, as said, that there were no Mountains at all before the Deluge, which seem'd very absurd and contrary to the vulgar Opinion, they durst not entirely take those huge Bulks away, but only extenuate, and depress them. And it was in this Sense, and for the same Reason, that *Rabanus Maurus* in *Gen. 2.* as *Lippomanus* cites him, speaking of that Fountain, or Spring, *Gen. 2. v. 6.* which sprung out of the Earth, and watered the whole Surface of the Earth, said, *Tum in novitate terrarum, si non omnia, plura tamen plana fuisse credibile est*, then in the Newness of the Earth, it is credible that if not all, at least the most Part was plain and even. And venerable *Bede, de sex dier. Creat.* hath the same Words; for when he put the Question, how could the aforesaid Spring, water the Mountains? He said;



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it is to be known, that then in the Beginning of Things, if not all, at least the most Part of the Earth was plain. And truly if the whole Surface of the Earth was watered by that one Spring, as Holy Scripture says, that Earth could neither have any Mountains, nor be divided into Continents and Islands, as our present Earth is. And this Text of Scripture, *Gen. 2. v. 6. Fons ascendebat à Terra, irrigans universam superficiem Terræ.* A Spring rose out of the Earth, watering all the Surface of the Earth, is a sufficient Warrant or us to say, there were neither Mountains, or Islands at that Time.

As for those Authors which implicitly by lawful Consequences insinuate, that no Mountains were on Earth before the Deluge, they are many; and particularly all those who say, that it did not rain before the Deluge, as now it does; as also those who say, that before the Deluge there was a perpetual Serenity, Mildness, and Equality of Air, And to omit profane Authors, I shall only bring down some Christian Divines, and Expositors of Scripture, upon them two Texts, *Genes. ii. v. 5. The Lord God did not rain upon the Earth.* And *Gen. ix. v. 13. My Rain-bow I will set in the Clouds,*

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Clouds, and it shall be the Sign of a Covenant between me and the Earth, which Authors say, that it did not rain before the Deluge. *Glossa Ordinaria*, ad Gen. 9. speaking of the Rain-bow, says; But because the Rain-bow is not made but of the Sun-beams and a moist Cloud, it seems that before the Deluge there was no Rain: Yet the Earth might be made fruitful by the Dew, and by the Inundation of Springs. *Histor. Scholast.* cap. 35. speaking of the divers Seasons of the Year after the Deluge, thus says: Perhaps the four Seasons were not then (before the Deluge) so perfectly distinguished, because the Waters were not gathered together in Clouds until the Deluge came; but certain it is, where there is no Water gathered in Clouds there is no Rain. *Rabbanus Maurus*, cited by *Lippomanus*, says, The whole Earth was watered by the Inundation of that Spring, of which, Gen. ii. v. 6. and not by any Rain, after the same manner that Egypt is watered, and the Region of Pantapolis about Sodom was, of which Scripture says, Gen. xiii. v. 10. that it was watered like the Paradise of the Lord, and like Egypt; but we all know it does not rain in Egypt. *Glossa interlinear.* at them Words, Genes. ii. v. 5. and 6. God  
did

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did not rain, but a Spring gushed, or rose out of the Earth; says, take Notice, we do not read that it ever rain'd before the Deluge. *Alcuinus* Question in *Gen. Inter.* 135. puts the Question, whether it rained before the Deluge? He answers, it seems it did not, because the Rain-bow is not made but of the Sun-beams, and a moist Cloud: But it may be that the Earth was made fruitful by the watering of the Dew and Springs, as in Egypt. In fine, *Lyranus* in *Gen.* ix. asking how could the Rain-bow be the Sign of a Covenant, since it proceeds from natural Causes? He answers thus: Some say there was no Rain before the Flood, nor consequently a Rain-bow. And truly (there are many) as say, there was no Rain-bow before the Flood, must also admit no Rain, no rainy Clouds, before the Deluge, as now there are; tho' there might be Clouds, or Vapours and Rain, towards the Poles alone, as we shall say hereafter: But such as admit no Rain before the Deluge, must say there were no Mountains before the Deluge; for wherever there are Mountains, there is Rain, since by reason of their Coldness they draw together and curdle the Vapours, and such Clouds as dash against them, they condense.



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condense into Water. Likewise, such as assert the perpetual Serenity, and Equality of Seasons before the Deluge, must also assert there were no Mountains then; since the craggy, rocky, and uneven Surface of the Earth, and Tops of Mountains, hinder the regular Motions of Vapours, and causeth an inconstant Raining, and unequal Weather.

As for the Seas and Islands, they agree in their Origin with Mountains, and are the Monuments of the same individual Ruin, as we shall shew hereafter: And if before the Deluge there were no Mountains on Earth, from whatsoever Cause, or Causes they afterwards proceeded, from the same did the Seas, and Islands proceed. And truly, as for Islands, I am of Opinion, in whatsoever Orb there were no Mountains, in the same there were no Islands; for in all Islands, which are not new, and made by Art, there are great Mountains, or Rocks, and pieces of Mountains: And if we fancy the Main Continents, which are nothing but great Islands, to be without Mountains, there will be no running of Rivers, or Descent to the Seas. The Seas and Mountains are so inseparable in Nature, that if you take either of them away, or allow

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low either of them, the other by Necessity must follow; neither can you suppose the Surface of this habitable Earth to be plain and equal without Mountains, unless you suppose it to be an entire Continent without any Seas.

And that the whole Earth was one entire Continent from the Beginning unto the Deluge, and that then it was torn to pieces, and a great Part of it turned into Seas, *Josephus* plainly says it, lib. 1. cap. 4. *When God decreed to destroy all Mankind, and make up another kind of Men free from Vice, the Space of their Life being shortened above that of the Antediluvians, and reduced within one Hundred and twenty Years, he changed the Continent into a Sea.* He says, that two new Things happened to this new kind of Men, or to the Postdiluvians, the Space of their Life shortened, and the Earth turned into a Sea, which before was one entire Continent. That Consanguinity and Derivation of all Nations from one Head, which *Moses* taught us, and Christian Divines confirmed afterwards, much favours this Opinion of the Continuity of the antediluvian Earth: The first Mortals in one solid and continual Earth might easily spread themselves up and down,

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down, here and there, and run all over the Globe of the Earth, especially since there were no Mountains, nor great Rocks, or unaccessible Places, separating Regions from one another, so that in a plain and equal Surface, and without any Sea, or Lake, it was free for them to wander, and go where they pleas'd. But if the Globe from the Beginning was terra-queous, and full of Islands, as now it is, the first Habitation of the terrestrial Globe, and the Distribution of Men over all, and each Part of it, can hardly be explained, unless we admit so many Heads of Mankind, as there are Continents, and great Islands; and then all Men did not descend from *Adam*, but each Continent, each Island, had its own first Head, and particular *Adam*, contrary to our Faith.

You may say that this does not follow, for they had the Conveniency of the Seas, to go from one Continent or Island to another, as Men now do. Answer: It is the received Opinion of all ancient and modern Writers, that the Seas were never tried by those of the Days of Old, and the Art of Navigation was entirely unknown to them: but if the Seas were open since the Beginning, and exposed to Navigation, is it credible that the Antediluvians



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Antediluvians for almost One Thousand seven Hundred Years would be so stupid, or idle and slothful, that neither the Glory of new Inventions, nor Love of Knowledge, nor the Desire of finding out the Form, or Shape of the Earth, or seeing other Countries and People, could ever encourage any of them for so many Ages, to attempt, or make the least Trial of the Seas? And that they did not attempt any such Thing, we are fully persuaded both by History, and the Thing itself; for we find that all that belong to Navigation are newly invented, if compared to that Age of the World; and a short easy Navigation might correct that great Ignorance of the People of Old, concerning the Seas and Land. In the Days of Old, it was the Opinion of all Men that the Earth was of a plain Figure, without any Convexity, which Error proceeded from the want of Navigation; for as it was easy to fall into such an Error on a Surface altogether equal, without Seas or Mountains, so it would be easy to get rid of it, if there were any Seas, and Navigation; for Sailors, even at a short Distance from the Land, may easily take Notice of the Convexity of the Earth. Neither would the Figure  
of

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of the Earth, and its greater Parts, be long unknown, nor Geography so rude and imperfect, if Navigation had place in the antediluvian World. How long, I pray, was the Motion of the Sea, or its constant Ebbing and Flowing unknown to the ancient People? The Doctrine of the Winds was to them strange, and altogether unknown; the use of the Compass was first found out some few Ages past. If the Antediluvians, or those that were in the Ark of *Noah*, had any Knowledge of these Things, why would they envy it to their Posterity? And since such Knowledge would be very commodious and profitable to human Life, and of a daily Use, if once publish'd, it would never perish afterwards. Finally, if there were any Seas before the Deluge, why did not the Antediluvians, at least such as lived near the Sea-side, take Shipping when the Deluge began, and save themselves from that Ruin? Certainly if a Deluge happen'd this Day in our Country, many Thousands would escape the Danger by taking Shipping. But the Face of the Earth was before the Deluge far different from what it appears to be now; and therefore *Noah's* Faith is much to be commended, for believing God  
when

when he foretold the Deluge, seeing there was not then, excepting some few Rivers, or Streams, one Drop of Water on the Face of the Earth; and hence it was that the incredulous People who lived then along with *Noah* in that World without Rain, and without Seas, did not in the least fear a Deluge, nor believe what *Noah* told them concerning it, and that for their Sins; nay when he was building the Ark, they laughed at him for contriving a new, and needless Machine, never heard of before. And it is worth our Notice, that to build the said Ship, or Ark, much more simple than our present Ships are, God thought it necessary to give particular Instructions how it should be built, as well concerning the Materials, as the Form and Shape of it: And do you think, if there were any Seas or Ships before, that God would take all these Pains? It would be enough for him to tell *Noah* that the Deluge would happen such a Day, and that he should prepare one or more Ships with Provision and other Necessaries for it.

All this considered, it is fit we should conclude with *Moses*; that the great Abyſs was broken aſunder in Time of the Deluge, and not before; and that at the



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same Time, and by some Cause, the Mountains, the Seas, and the Islands were made, as we shall prove hereafter. And note, that *Moses* and his Commentators, and the Tradition of all Ages down, witness, that it did not rain before the Deluge, which implicitly is a Demonstration to me of our Assertion; for where there is no Rain, there are no Mountains; where there are no Mountains, there is no Sea; where there is no Sea, there are no Islands: Therefore where there is no Rain, there are no Mountains, Seas, or Islands.

C H A P.

C H A P. X.

*Of the Waters, and Rivers of the antediluvian Earth.*

**W**E have said hitherto that the antediluvian Earth was of a plain Convexity, its outward Shape and Form being equal and uniform all over, without Mountains, Hills, or Rocks, without Seas and Islands; but since no Globe can be habitable without Water, and Water can hardly be without Seas, we find ourselves under a Necessity of shewing what Waters could be in the antediluvian World, all uniform and without Seas; from whence they proceeded; how they did flow; and where they ended. We are persuaded that in the antediluvian World, by reason of its right Situation to the Sun, as we have said, cap. 8. there was no Snow, no Hail, since those proceed from a great sudden Cold; neither was there any Thunder, by reason it proceeds from the fall and meeting of frozen Clouds, clapping together. But as concerning Water, and such as may proceed from watery or moist Vapours, without any great Cold, the Case is different: For it is certain,

that Vapours must have been in the antediluvian World, the Heat of the Sun being continual, and the outward Surface of the Earth, at least in the Beginning, moist and waterish; and as that Surface grew dry, so the Sun-beams penetrated deeper and deeper, and at length out of the great Abyss underneath, they drew up into the Air vast quantities of Water. Yet I must confess that the same Heat of the Sun could not but hinder the Condensation of the said Vapours into Clouds: And no Mountains, or Inequalities of Earth being in them Days, which might squeeze, and press the said Vapours into Clouds, such a Condensation could not happen, but by means of the Winds, and of the more cold Regions of that Earth, towards the Poles. Wherefore it is fit we should first examine the Nature and Course of the Winds, and Vapours in this antediluvian World, of which the Waters so much depend.

First, it is plain that the Motions of the Wind and Vapours in that World, were much different from those of our Days, and much more regular and constant, and never violent; for all such Things as are the Cause, or Causes of the inconstant, unequal, and violent Motions  
of



of the Air in this our present World, have had no Place before the Deluge, when there was no unequal Action of the Sun on Earth, no Variety of Seasons in the Year, nor any unequal Form of the Earth in regard to Mountains, Hills, Seas, or Islands, nor any contrary, or quarrelling Winds. Secondly, it is plain, that the Motion and Course of Vapours in them Days, was towards the Poles, since they had no Place else to go; for, being agitated under the Equator, and about the middle Parts of the Earth, and rarified by the Sun, they could not but extend themselves, and retire to more large Spaces on all sides; and since the Air was more agitated towards the *East* and *West* under the same Equator, than towards the Poles, by Course it should more resist their Progress and Dilatation there, than under the said Poles. Wherefore it is clear, that they should steer their Course towards the Poles, by reason of the less Rarefaction and Resistance of the Air on them sides: so that we may conclude, that the regular and constant Course of Vapours before the Deluge, was from the middle Parts of the Earth to its Extremities, or from the Equator towards the Poles.

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In fine, since the Extream or Polar Parts and Regions of the Earth, were much more cold than its middle Parts under and near the Equator, it follows that the Vapours being pressed, or hurried thither, and growing faint and feeble in their Motion by degrees, by Force of that Cold, they were condensed into small Drops, and then by their own Weight, fell down to the Ground in a continual Dew, or small and mild Rain. I said, *in a continual Dew, or mild Rain*, for the Action of the Sun in raising up the Vapours, being continual and equal, and nothing that could hinder their Course towards the Poles, or their Condensation there, it seems plain to me that about the Poles there was a perpetual Spring, and an endless Treasure of Celestial Waters, which falling down in a continual dropping, watered the Surface of the Earth. So that in the antediluvian World, all the Waters fell from Heaven, that is, from the Air; and from these heavenly Waters all the Rivers of the Earth took their Origin, still running with a mild, gentle, and equal Course; and since they did not tumble violently through Rocks, Precipices, or uneven Ground, nor run like violent Streams

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Streams increased by sudden Floods, they afforded themselves very easy and commodious for all human Designs, to render their Fields fruitful, and water their Gardens, being easily drawn to all Sides and Parts, as the Use or Pleasure of Man required. And it is this great Treasure of Water, and waterish Clouds about the Poles, which *Moses* means whenever he makes mention of the Celestial Waters, or of the Waters above the Firmament, before the Deluge ; for to place Waters above the Heavens, or Firmament, in any other Sense, does not agree with Astronomy, or Natural Philosophy.

Now there remains another notable Difficulty, of the Course and End of these Waters, Dew, or Rain, that fell about the Poles : For it is well known that the Water does not flow but by some Declivity, and since we suppose the terrestrial Globe before the Deluge to be plain and equal, why should the aforesaid antediluvian Waters flow rather towards this side than the opposite ? Why should not they consist immoveably in the same Place where they fell ? Or at least why should not they extend themselves from that Place where they fell, like an overswelling Pool, equally dilating them-



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themselves of all Sides, without directing their Course more of the one than of the other side? And moreover tho' we might fancy (however that could be done) that they did direct their Course from the Poles towards the middle Parts of the Earth; when they came thither, what became of them, or how did they discharge themselves? We know that our present Rivers and Streams, are discharged in the Sea, or sometimes in Lakes, or Loughs which communicate with the Sea, either over or under Ground by subterraneous Passages; but the antediluvian Rivers had no Passage into the Sea, or great Abyss, which was closely shut up of all Sides. And if the said Rivers discharged themselves into Lakes, or Loughs, they would certainly overflow, unless they had either above, or under Ground where to go; Therefore they should stand in one Place, not having where to go nor where to end.

I must confess it would be very hard, if not impossible, to explain the Motion and Course of the Primigenial Waters, if the antediluvian Earth were perfectly spherical; but since we proved it to be of an oval Figure, it is manifest that the Polar parts of that Earth were higher than

than the Equinoctial, or middle Parts, as being more remote from the Center; for the more any Part of a Globe is distant from the Center, the higher it is; Wherefore the Waters which fell about the Poles, should flow towards the medial Parts of the Earth, as by an insensible Declivity, and water the most part of the Surface of the Earth. And tho' the Surface was equal and uniform, and the said circumpolar Waters overflowed of all sides; yet they must have found, or made in that Declivity, some particular Ways for themselves lower than others, or some small Channels and Passages, which by degrees they increased, and by means of which they were made up in Rivers and Streams, continually flowing towards the Equator. 'Tis true that in the Beginning, this Running and Course of Waters towards the Equator, was more large and irregular, the Drains, or Channels not being as yet made either by Use, or human Art; and if in any Place such small Channels, or Passages were wanting, the Waters would stand for a little Time there, and swell into calm, pleasant, delicate Lakes; from whence afterwards they would take their Course towards the middle Regions of the Earth,

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Earth, and in their Course often meeting with one another, they would swell into greater Rivers. And this much of the Course of the antediluvian Waters.

Now the Question is, when did they end? For, when flowing, they came to the middle Regions of the Earth, what became of them? Where did they unload themselves? Answer: They being divided into several small Branches, were partly consumed into Exhalations by the Heat of the Sun, under and about the Equator, and partly soaked up by the dry gaping Earth. Which the better to understand, note, that the Declivity of the Earth was less near the Equator than in the Places more remote, as plainly appears by the Nature of its oval Figure: Wherefore when the Waters came thither, they began to flow much slower; and by reason of this their slow and feeble Motion, as by their Channels being very shallow, they were easily divided into many Branches, and little Arms, as we see it often happens at the Mouths of Rivers. For no Declivity being there, or at least but very little, there could be but a very small Cavity, if any, and the Waters flowing, as it were, on the bare Surface of the Earth, might easily be dissipated,



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dissipated, and drawn to divers Parts, and many small Channels, much after the same Manner as it happens to the Blood in our Bodies, when conveyed from the Heart, for after a small Progress, it straggles here and there by so many small Branches, and Conduits, which at length are lost in the Habit of the Flesh.

*Note*, also, that the antediluvian Waters never coming altogether to the Equator, or to the middle of the torrid Zone, that middle Region of the torrid Zone was destitute of all Moisture, and being exposed for the whole Year to the Sun, directly hanging over it, became extream dry, and vehemently parched; wherefore being turned into Sands, into dry and thirsty Ground, it suck'd up the approaching Waters like a Sponge. And these two Things being thus prenoted, we may easily understand how the Waters and Rivers of the antediluvian Earth flowed, and ended; for being variously distracted and dispersed over the Face of the Earth, about the end of their Course towards the Equator, they vanished away, partly by the Heat of the Sun and Earth, and partly were swallowed up by the dry and thirsty Sands. And this much of the Origin, Course, and End of the Waters

ters and Rivers of the primigenial Earth, And tho' this Doctrine seem somewhat new and singular, yet it does not want altogether Examples even in this our present Globe. They tell us, that the River *Euphrates*, or an Arm of it, vanisbeth away after the same manner, being consumed, or wasted by the Heat of the Sun, and swallowed by thirsty Sands. And as for the Origin of the antediluvian Rivers, we have something like it in the Inundations of the River *Nile* in *Egypt*, and other such like Rivers: For in those Regions where it does not rain, as in upper *Egypt*, and the Regions of *Lybia*, the Vapours which are drawn up by the Sun steers their Course towards the Mountains, and the neighbouring cold Places, as in the antediluvian World they did towards the Poles; where they are condensed into Rain, or restrained into Snow; and at certain Times of the Year, in which this annual Condensation of Vapours into Rain, or Resolution of the Snow happens, the *Nile* into which the Snow, or Rain falls, swells and overflows the neighbouring Regions.

We shewed in the precedent Chapter, out of our own Divines, and Expositors of Holy Writ, that it did not rain before

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fore the Deluge, that is in the inhabited Parts of the Earth, for the Places under and next the Poles, neither were, nor could be inhabited, by reason of the continual Rain (tho' mild) which fell in them Parts without Intermission, as we have said before. And in my Opinion, that Passage of Holy Scripture, *Gen. ix.* from the 11th to the 18th verse, which speaks of God's Covenant with *Noah* after the Flood, that the Deluge would never happen again, and the Rain-bow which he gave in Sign thereof, sufficiently demonstrates that it did not rain in the inhabited Parts of the Earth: for if it had rained, doubtless a Rain-bow now and then would appear, being a natural Effect of the Sun-beams falling upon, and reflecting from a rainy Cloud; but a Rain-bow never appeared before the Deluge: therefore before the Deluge it never rained. For if a Rain-bow had appeared before the Deluge happen'd, how could it after the Deluge be a Sign that it never should return again? I don't understand how it could be a Sign of that, after the Deluge, more than before it.

You may say, it was not a natural Sign, naturally signifying of itself, but a  
Sign



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Sign at Pleasure, or as the *Logicians* call it, *Signum ad placitum*, or *exinstituto*. But besides that this seems to diminish much the Force of the Covenant, and Sign given, as also the strength and native Signification of them Words, such a Sign at Pleasure, or by Institution, could not be a sufficient one, if it were not new, or some new Thing added to it upon this Occasion, by means of which it might acquire the Notion of a Sign: For if God had said, I promise you *Noah* that the Flood shall never happen again, and in Sign of this my Promise and Covenant, *behold the Sun in the Firmament*, or *behold I place the Sun in the Firmament*, would this be properly said? For the Sun, which was in the Firmament before, since the Beginning, and also then, when all the World perished by the Deluge, how could it be said that it was placed then in the Firmament by God, when the Covenant was made, and that too in Sign that no Deluge would ever happen again? When God gives any Sign either in Heaven, or on Earth, of any Prophecy, Promise, or Covenant to be fulfilled, it's requisite that it be done by some Novelty, or

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or strange Thing, or other, or by some Alteration in the Course of natural Things, by means of which he witnesseth that he can, and will stand to his Promise; as when the Shadow returned backwards ten Degrees in *Achas's* Dial, 4. *Reg.* 20. v. 11. It is, I say, requisite that something extraordinary be done; and above the common Course of Nature, so that the Phenomenon be in some manner new; for if the Face and Course of Nature be still the same, and unchang'd, it can signify nothing new, either of God's Side, or the thing signified. Wherefore I cannot induce myself to believe out of the aforesaid Words of *Moses* that a Rain-bow ever appeared before the Deluge. And the more, because it fully agrees with what we have said hitherto, that in the inhabited Regions of the Antediluvian World, there was no Rain, no waterish Clouds; and consequently, that no such Phenomenon appeared to the Antediluvians. Likewise what *Moses* said before his Description of Paradise, *Gen.* ii. v. 5, 6. seems to insinuate the unrainy State and Condition of the inhabited Antediluvian Regions, *The Lord God did not*  
*rain*

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rain upon the Earth, but a Spring (others read a Vapour, others a Mist) arose out of the Earth, watering the whole Surface of the Earth, to wit, the Vapours of which we spoke above, and which the Sun drew up plentifully in Day-time, some of them falling down plentifully by Night-time, (the rest driven to the Poles) with a moist, delicate and grateful Dew, sprinkled every Morning the Grass and Herbs, as it happens even this Day in many intermediate Regions of the Earth, where seldom or never it rains, and where Rain-bows are never seen.

You may ask, whether any Rain-bow, was framed before the Deluge, under, or about the Poles, where we said it continually rained? I say not; and tho' there had been, it's nothing against us, for these Regions being not inhabited, tho' a Rain-bow were framed there, it did not appear, none being there, to whom it might appear, and consequently it was as if there were none. And for this reason I absolutely say, there was no Rain-bow framed about the Poles, for a Rain-bow being nothing else, but the Sun-beams reflecting from a rainy Cloud



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Cloud to our Eyes, where the Sensation is made, if there be no Eyes to receive that Impression of the reflecting Sunbeams, there can be no Rain-bow; after the same manner we said in our *Philosophia Vetus innovata*, part. 2. disp. 8. quæst. 2. where there is no Eye, there is no Colour.

Q CHAP.

## C H A P. XI.

*In what Part of the Antediluvian Globe  
was the terrestrial Paradise.*

**T**HE most Part of the antediluvian Earth was in some manner Paradisiacal, as we have hitherto sufficiently shewn out of most antient Monuments, and Records; and since Holy Writ tells us that *Adam* was expelled out of Paradise into some other World, or Region, and that a Cherubin was placed at the Entrance of that Paradise, to hinder Mankind from going thither again, we may rightly conclude that the whole Earth is not to be understood by the Name of Paradise, but some particular Tract only, or Region of the Earth, which besides the general paradisiacal Phenomenas common to the most part of the Earth in these first Ages, had its own particular Phenomenas, proper to itself alone, as that of the Tree of Life, of the Tree of Knowledge, of Good and Evil, of the Cherubin with a fiery Sword, of the River which issued out of Paradise, and divided into four Heads, &c. Now the Question is, in what part of  
the

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the whole antediluvian Globe was this Tract of Ground, or particular Region situated, which is called Paradise? To which I answer :

The terrestrial Paradise was situated in the southern Hemisphere of the Earth, or, (which is the same) beyond the Equator ; tho' we do not find in what individual Part of that Hemisphere it was situated. This Opinion is grounded upon three Reasons ; the first is, that of all the divers Opinions of such Authors and Divines as placed Paradise in some particular Region, or other of this known terraqueous Globe, not one answers in the least the Sacred History and Phænomena's of Paradise. The second is, that the said Situation of Paradise in the southern Hemisphere fully agree with our Hypothesis of the antediluvian Earth, being divided into two Hemispheres, as into two divers Orbs, or Worlds, even according to the Sayings of the ancient Heathens, Philosophers, Historians, and Poets. The third is, that all the ancient Fathers, or at least most of them that ever determined the Region of Paradise, did place it out of our Orb, in as much as they say that *Adam* was expelled out of Paradise into another Orb,



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or that explicitly, they place Paradise in another World, or, as others say, beyond the Ocean; or that they understand by the flaming Sword, the torrid Zone; which three Reasons we shall now make clear. As for the first, we have sufficiently shewn, chap. 2. that the Opinions of such as place Paradise in some particular Region, or other of this Earth, as in *Mesopotamia*, or elsewhere, are not consistent with the common Notion and Phenomenons of Paradise; nay, that no Paradise could be on Earth in them Opinions. Wherefore we have only the two last Reasons to urge.

The first of them is, that the Situation of Paradise in the southern Hemisphere, fully agree with our Hypothesis of the antediluvian Earth, being divided into two Hemispheres, as into two divers Orbs, or Worlds, even according to the Sayings of the most antient heathen Writers: for according to our Hypothesis, the primigenial Earth was divided into two Orbs, not only by an imaginary Bound, such as the Equator is, but really, and by Nature itself distinguished from one another, as being unsociable, and not joined, or united, by any Commerce in the least: which therefore may be well called

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called two Worlds. These two Orbs, or Worlds, were nothing else than two Hemispheres of the same terrestrial Globe, the southern and the northern Hemisphere, or their temperate and habitable Parts, being disjoyned and entirely separated from one another, by the interposition of the torrid Zone, by means of which there was no Passage from one Hemisphere to the other : for the Situation of the antediluvian Earth being right, in regard to the Sun, as was said, chap. 8. and no Waters, or Rivers reaching to its middle Parts, as is said, chap. 10. these middle Parts, as they were altogether uninhabitable, so they could not be practicable or passable in any manner, by reason of their insufferable and insuperable Heat and Dryness, by means of which they became desolate and waste Land, or rather Sands, and Desarts. And this Division of the terrestrial Globe by means of the said insuperable Heat, Sands, and Desarts, which really happened to the antediluvian Earth, being rashly, and without any further Grounds, applied to this our present terraqueous Globe, gave beginning (as I think) to that old common Opinion of the uninhabiteness of the torrid Zone ; as also

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to that other old Opinion of the distinction of Worlds in this our present Earth; to wit, of this part of our Earth wherein we live, that is, of this side of the Equator; and of the others called *Antitethona*. These were according to our Hypothesis, the true Form, Shape, and Conditions of the Antediluvian Earth, which afterwards by the Deluge being dissolved, and torn to Pieces, as also its outward Situation to the Sun being altered as now we see it, along with the intolerable Heat, and Dryness of the torrid Zone, ceased, tho' the Memory and Report of the Thing continued, without any change or amendment, still among Posterity ignorant of its Causes; as also remained the Memory and Report of the two Worlds separated from one another, not so much by the torrid Zone, as by the main Ocean. And this being taken notice of, will give great Light to understand the old Geography, and the Doctrine of antient Writers as well concerning the torrid Zone, as the Distinction of Worlds, in this Earth. But let us hear the antient Writers.

It is well known that all Writers of old asserted the torrid Zone to be uninhabitable, and impassable; witnesses to this are, *Aristotle, Cleomedes, Achilles Tatius,*



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tius, Cicero, Strabo, Pomponius Mela, Plinius, Macrobius, and all the Poets. And as for the Division of the Earth into two Worlds, and two kinds of Men, by means of the said torrid Zone, or of the main Ocean, there are others which testify it; Cicero in *Somnio Scipionis*, says, You see the Earth as if it were crowned, and girded with certain Girdles, or Zones; of which you see two far distant from one another, and at both Ends grown stiff with Frost; (the two Poles.) But that middle and most great Girdle, burned by the heat of the Sun: (the torrid Zone) Two of them are habitable, of which one being the southern, such as live there, do press their Steps quite opposite to yours, and are nothing belonging to your kind. The same thing Macrobius says, lib. 2. cap. 5. Tho' there be two Zones allowed to Mortals, by the Gods, yet they are not both granted to Men of our kind, but the superior Zone only is inhabited by all Mankind that we can know, whether they be Romans, Grecians, or of other barbarous Nations. But that inferior Zone is known only by understanding, in as much as we think it is also inhabited, as being of the same Temperateness; but by whom it is inhabited we could never know, neither will it ever be allowed us to know: For the torrid Zone

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being placed between us, it does not suffer any Commerce, or Passage betwixt both kinds of Men. Plinius also, and Pomponius Mela, after distinguishing two Orbs inhabited, but without any Passage from the one to the other, they represent them to us as two Worlds: *The middle of these two Earths, says Plinius, lib. 1. cap. 68. right under the Sun, is burned with Flames of Fire; of both Sides they are habitable, but so that they have no Passage to one another, by reason of the burning of the Sun.* And what does that *Anticthona* of the ancient Writers mean, but a World opposite to us, or another Earth opposite to ours? It is certain they do not mean the *Antipodes*, or the Earth of the *Antipodes* by it, but the southern Orb, and its Inhabitants, as Pomponius Mela says, lib. 1. cap. 1. *The Earth being divided from the East to the West into two Sides, or Parts, which are called Hemispheres, is distinguished into five Zones; the Heat annoys the middle Zone, the Cold the two extream Zones, the rest are habitable: The Anticthons inhabit the one, we, the other.* What can be said more clear to this Purpose? Therefore the *Anticthons* are those that inhabit southerly of us, that is, from the Equator to the southern, or Antartick Pole, and not the *Antipodes*.

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*Antipodes.* Plinius also says, lib. 6. cap. 22. that the other World of the South, is called *Antictbona*, when *Taprobana* says he, was thought another World of the Earth under the name of *Antictbona*, which Region *Hipparcus* call'd, as *Mela* tell us, lib. 3. cap. 7. *pars prima alterius orbis*, the first Part of the other World. In fine, (omitting many more) *Achilles Tatius*, *Isag.* in *Ar. Phen.* c. 29. plainly distinguisheth between the *Antipodes*, and the *Antictbons*, saying, those who live in the same Hemisphere hence to the North, and thence to the South, are called *Antictbons*, but such as live in divers Hemispheres, over or under the Earth, are called *Antipodes*. And it is those *Antictbons* that *St. Clement* meant by the World, or Worlds, which he placed beyond the Ocean, as *St. Hierom*, or *Jerom*, noted upon these Words of *St. Paul*, *Ephes.* 2. v. 2. *Secundum sæculum mundi hujus*: According to the Course of this World; we ask, says *St. Hierom*, what is that *Paul* says according to the Course of this World? Is there any other Course that do not belong to this World, but to other Worlds, of which *St. Clement* writes thus, in his *Epistle*, the Ocean and the Worlds which are beyond it. Nay, *Origenes*, lib. 2. *Periarch.*



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*arch.*—c. 3. plainly call them *Anticthons*, citing this Epistle of St. Clement : Certainly says he, Clement the Disciple of the Apostles, made mention of those which the Grecians call *Anticthons*, and of that Part of the World, to which none of us can have access to, nor any of those that are there can come to us, and which he called Worlds, when he said, the Ocean is unpassable for Men, and the Worlds which are beyond it, who are governed by the self-same God. After the same Manner and in the same Sense, I think *Virgilius* Bishop of *Salisbury*, asserted another World ; for he would be censured by the Church for teaching that there were *Antipodes*, but because he said there was another World, and other Men, under the Earth, to which there was no access ; as appears by the Pope's Epistle concerning that Matter to the Bishop of *Moguntia*. *Bin. Concil.* 1. 3. *Sec.* 1. p. 1.

Out of all this appears that the antient Writers divided the terrestrial Globe into two Worlds, entirely separated by the torrid Zone, or the main Ocean. And doubtless this Divorce and Separation of the two Worlds, was before the Deluge, tho' not by any Sea, or Ocean, but by the torrid Zone alone, as we have said before.

before. Now I prove that the Holy Fathers, and Writers of our Church, asserted Paradise to be situated in the southern World, or southern Hemisphere of the terrestrial Globe; and since all these Fathers do not use the same Phrase, nor the same Proofs, we shall divide them into so many Classes, and such as use the same Phrase, or Manner of speaking and proving, we shall place in one Class.

The first Class is, of those who plainly teach the aforesaid Distinction of two Worlds, and place Paradise in one of them, but not in our Northern World; *Moses Bar Cepha* a Syrian Bishop, wrote a Commentary in the *Syriack* Language of the terrestrial Paradise above seven hundred years ago, which is the most antient Treatise I find written, and entire of that Matter; he often cites and praiseth St. *Ephrem the Syrian*, who flourished in the fourth Age after Christ, and who wrote a Commentary *de Ortu rerum*, containing many excellent, and singular Things, concerning the Antediluvian Earth and Paradise, but the Commentary being lost, we have no more of it than what others were pleased to leave to Posterity in their Writings. The aforesaid *Moses Bar Cepha*

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*pha* in the eighth Chapter of his said Commentary, whose Title is this, *whether Paradise was on this Tract of Earth where we now live, or in any other?* Thus says, *since we have shewn that Paradise was on Earth, and not in Heaven, now we must diligently search, whether it was in these Regions of the Earth where we Mortals do live, or in other Regions. Wherefore we do declare that the Earth is but one, and of the self-same Nature, yet that Earth where Paradise was, was much different from this Earth of ours, not truly in its Nature or Substance, but in rarity, and density. Let us therefore divide the Earth into two great Parts, of which one is the Earth of Paradise, and the other without Paradise; the former subtil, delicate, sincere, and pure; the other where we live, gross, material, impure, and confused. The said two great Parts, or Portions of the Earth, are the two Hemispheres, ours, and that of the Antichons; in that, Paradise was, in this we live.*

The said *Bar Cepha* tells us also in many places, that the Ocean flows between these two Earths, or rather Portions of the one great Earth, dividing them both asunder; so in the 12th chap. whose Title also is, *whether Paradise*



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Paradise be on this Earth where we Mortals do live, or somewhere else? Thus he says: The Ocean surrounds this habitable Orb altogether, as a Crown surrounds the Head, or a Zone the Body; and yet beyond the extremest Borders of this Ocean, that Earth lies where Paradise was; and from this they think that Paradise was out of this habitable World. And in the end of this Chapter, he concludes thus: It appears therefore out of all this, that Paradise was situated out of this World where we live. St. Ephrem the Syrian, also taught that Paradise was situated beyond the said great Ocean, as Bar Cepha tells us, in the 9th. 14th. and 15th. chap. St. Hierom is of the same Opinion, with these Syrians, lib. 1. *contra Jovinian.* cap. 2. 9. and 16. and lib. 2. cap. 10. Origen also was of the same Opinion, *hom.* 31. in Num. But let us hear that great Divine Jacobus de Valentia, *Exposit.* in Psalm. 71. who plainly says, that Paradise was situated in the southern Part of the Earth; whatever manner, said he, the Philosophers divide the Earth and Heaven, yet they all agree in this, that the southern Part beyond the winterly Tropick, is the more excellent and fruitful, because it lies under more noble Stars,

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Stars, &c. this being supposed, I conclude, that Paradise of Delight, out of which *Adam* was expelled, was placed in that southern Part beyond the Dish of the Sun, and both the Tropicks.

The second Class is of those who say that *Adam* was banished into another World, and that Paradise is very remote from our Orb. *Sulpitius Severus* speaking of *Adam* and *Eve*, thus says: *Being placed in Paradise, when they eat of the forbidden Tree, they were cast out into our Earth like banished People.* Upon which Words one of the Commentators says, *Sulpitius understands, and speaks according to the Opinion of those antients who believed that Paradise was situated out of our World.*

*Eusebius* in *Orat. Constantini*, and several others, along with all the *Syrian Fathers* say, that when *Adam* was banished out of Paradise he was placed in another World. And all such Holy Fathers as say, that Paradise is very remote from our World, mean the same; as *St. Augustin*, *Procopius*, *Bede*, *St. Thomas of Aquin*, and others: For, of the one side preserving still the antient Tradition of the Situation of Paradise, from which they would not depart; and of the

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the other Side, being little inclined to acknowledge the Doctrine of the antichthonial Earth, they thought better not to name expressly either the one, or the other, but to say in few Words, that Paradise was situated very remote from our World, tho' in Effect it is the same : for whatever is very remote from our World, where can it be, I pray, but in another World ?

The third Class is of those Fathers who understand by the flaming Sword which was placed at the Entrance of Paradise, as we read, *Gen. iii. v. 24.* the torrid Zone ; and consequently by that Paradise was situated beyond that Zone, or in the Southern Hemisphere. These Fathers, and their formal Words, I have related above, chap. 2. and therefore think it needless to rehearse them here.

The fourth Class is of those who separate our World from Paradise by means of the main Ocean flowing betwixt them ; and therefore placeth Paradise beyond the Ocean, which is the same as to place it beyond the torrid Zone, or in another Hemisphere : For antient Writers thought the main Ocean to be all spread between the Tropicks ; and consequently whatever they placed beyond the Ocean, was  
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by them understood to be in another World, or in the Anticthonial Earth, or southern Hemisphere. Hence it is that several Holy Fathers asserted the southern World, or Hemisphere, to be altogether unaccessible, by reason of that main Ocean, as before the Deluge it was unaccessible, by reason of the torrid Zone. St. *Augustin* lib. 16. *de Civit. Dei.* c. 9. says ; *It is absurd to say, that any Men could sail from this Hemisphere to the other, through the Immensity of the unpassable Ocean.* Wherefore a modern Author concludes thus : *It was the constant Report of all Writers, even down from the Time of Clement the Roman, that there was an immense Ocean betwixt this northern, and the other southern Region, which no Man ever passed over, nor could pass.* He says, *from the Time of Clement the Roman.* Because this holy Man named the Earth and People who are beyond that Ocean, *another World,* as we have said above ; and *Origines* called them *Anticthons.* From this followeth, that the Antients understood the same by being beyond the Ocean, and being in another Hemisphere ; and consequently that such as placed Paradise beyond the Ocean, placed it in another Hemisphere, or World. So *Strabus Fuldenfis,* *Gloss. in Gen. ii,* says, *wherever*  
*Paradise*

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Paradise is situated, we know it is on Earth, and most remote from our World, by reason of the Ocean, and great Mountains betwixt us and it. The same thing says *Historia Scholast.* cap. 14. in Gen. Paradise is a most pleasant Place, divided from our habitable Zone by a long Tract of Land and Sea. And if the ancient Heathens had any Knowledge of the paradisiacal Earth, they seem to insinuate it by their *Elisian* Fields, fortunate Islands, and the Gardens of the *Hesperids*; all which they commonly placed far from our World beyond the Seas.

You will ask perhaps, if Paradise was in the southern Hemisphere, either beyond the Ocean, or beyond the Antihemisphere, how came *Adam* and his Posterity into this our northern Hemisphere? *Mosès Bar Cepha* in his Treatise of Paradise, cap. 14. puts the same Question, and answers thus: Some of these Doctors who think Paradise to be situated beyond the Ocean, said, that the first Men came from the Land near Paradise through the shallow Seas into this our Hemisphere, being of a mighty great and high Stature; and this they endeavour to prove out of *St. Athenasius* and *Ciril*, who among other things wrote, that the first Habitation of

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Adam *after leaving Paradise, was in Judea* : Hence some Fathers say, that *Adam* was buried in Mount *Calvary*, and in the same Place where our Saviour suffered. Afterwards the said *Bar Cepha* brings down the Opinion of others, saying : *Others think that since the time Adam sinned, and was banished out of Paradise, until the Deluge came, all Mortals still remained in that Earth about Paradise, which is beyond the Ocean ; and that this Earth where now we live, was entirely void of Men, and a plain Desert until the Deluge, &c. and the Author of this Opinion is Ephremsyryus.* The first seems to me more probable, because if *Adam* and *Eve* being cast out of Paradise, remained always in the Land about Paradise, or in the same Hemisphere with it beyond the torrid Zone, then there would be no hindrance for them, or at least for their Posterity, to return again to Paradise when they pleased, as not being guarded by the Cherub with a flaming and turning Sword, by which we understand the torrid Zone, as we have said ; but if they were banished to our northern Hemisphere, as *Athanasius*, and *St. Cirill* says, they could not return thither, the torrid Zone being unpassable.

You



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You will therefore easily believe, that the Almighty God, after banishing *Adam* and *Eve* out of Paradise, might soon translate them to any Place of the whole Globe, even to this our northern Hemisphere, over or through the torrid Zone, as well as out of the Limits of Paradise. And I am apt to think, that immediately after *Adam's* fall, the torrid Zone was not so impassable, as it was soon after, by the continual Heat of the Sun, which rendered it impracticable to *Adam's* Posterity, till after the Deluge. Neither could *Adam* himself or *Eve* return back again immediately to Paradise, not only by reason of the advanced Heat of the torrid Zone, which daily increased more and more, but by reason of the Fright and Astonishment they were at, when banished out of Paradise by the great Hand of God, and finding themselves naked; so that they would sooner suffer Death than return again to receive a double Punishment. And according to this, we say that the southern Hemisphere where Paradise lay situated, was entirely uninhabited, and void of Men, till the Deluge came, as *Ephremysrus* said of this northern Hemisphere, where now we live. When the Fathers say,

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that *Adam* and *Eve* came through the shallow Seas into this our Hemisphere, they understand by that the great Ocean of the Sun-beams, and heat of the torrid Zone, which therefore they call *shallow*; or they speak according to the vulgar Opinion of the Seas being since the Creation; or lastly, that they came through that Part of the dry Land, which now and since the Deluge, is covered with the Ocean, to wit, under the Equator, and about the torrid Zone.

One Thing may be chiefly objected against our Assertion in situating Paradise in the southern Hemisphere, or in the antiëthionial Earth: All the Holy Fathers, and Christian Doctors, who treated of Paradise, allow, that it was of a higher, and more sublime Situation, than the Surface of our present terrestrial Globe; and several of them situated it in the lunar Circle or near to it: Therefore it could not be situated on the Surface of this Earth, southerly, or northerly. *St. Basil hom. de Paradiso* says; *Paradise is a Place more high, and more excellent than the whole Earth, and wonderful in its Beauty, conspicuous of all Sides, not subject to Darkneſs, or Shadow, by reason of its Height.* *St. John De-masceſen.*

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*mascen. lib. 2. de Orthod. Fid. cap. 11. Paradise is higher than all the Earth, of a temperate Climate, and of all Sides enlightened by a most subtil and pure Air. Moses Bar Cepha, cap. 9. Moreover we say, that the Earth in which Paradise is, was much higher, and more lofty than this Earth where we live. And Stephen Gobar, in Biblioth. Photii. says; Paradise was not in Heaven, nor on Earth, but betwixt them both: And as for those that placed Paradise in the lunar Circle, Strabo in Gen. ii. says, wherever Paradise is situated, we know it is on Earth, &c. situated on high, and reaching to the lunar Circle. Histor. Scholast. in Gen. xiii. Paradise is a most pleasant Place, &c. so high that it reacheth to the lunar Globe. Petrus Lombardus, Master of the Sentences, lib. 2. dist. 17. says, wherefore they say that Paradise is in the East, and situated on high, reaching to the lunar Circle. Venerable Bede says the same. And Albertus Magnus, part. 2. sum. Theol. tract. 13. quest. 79. says, that this is a very antient Opinion, whose Author is St. Thomas the Apostle; his Words are these: But this I say without Prejudice to a better Opinion: for I have read in some most antient Books, that the first Author*



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*of that Opinion, which is attributed to Bede, and Strabo, was St. Thomas the Apostle; to wit, that Paradise was of such a Height that it reached to the lunar Globe. Therefore Paradise was not on the Surface of this terrestrial Globe; or if so, it was on the Top of some most high Mountain or other, which reach'd to the lunar Globe.*

Answer: I do freely allow that Paradise, wherever it was on the Surface of the terrestrial Globe, northerly, or southerly, was much higher than the Surface of our present Earth is; for in time of the Deluge, the whole terrestrial Globe bursting asunder, and sinking down into the great Abyss, as we shall shew hereafter, its Surface now must be a great deal lower than it was then; nay, the Tops of the highest Mountains on Earth, are much lower now, than the plain Surface of the Earth was then: for before the Deluge happen'd, there was a vast empty Space, or Capacity, and of a vast Depth, betwixt the inward concave Surface of the Earth, and the upper Surface of the Abyss, the Waters that were there in the Beginning being soak'd up in Vapours, and drawn through the Pores

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Pores of the superaqueous Earth by the continual heat of the Sun for almost One Thousand seven Hundred Years, especially under the Equator. Wherefore the Earth sinking into the Abyſs in time of the Deluge, the Tops of our present highest Mountains must be much lower than the plain Surface of the antediluvian Earth was. And this is what the Fathers mean, when they say that Paradise was of a higher and more sublime Situation, than the Surface of our present Earth is. And when some of them say, that it reach'd up to the lunar Circle, or Globe, by this they mean nothing but that the Height of Paradise surpass'd the middle Region of our present Air, or the Atmosphere of this our Earth; for the antient Writers were of Opinion the lunar Circle, or Globe, began from thence: so *Solinus* in *Polyhistore* cap. 27. says, *That the Mountain Atlas rising from the great Sands, and reaching near to the lunar Circle, hides its Head above the Clouds.* So they said that the Mountains call'd, of the Moon, reach'd to the Borders of the lunar Globe; and also that *Olympus* reach'd to Heaven. And since we teach that

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the plain Surface of the antediluvian Earth was much higher than the Tops of our present highest Mountains, the aforesaid Fathers say nothing against us, concerning the Situation of Paradise. Moreover, the ancient Fathers placed Paradise within, or near the lunar Circle, to let us understand that Paradise was void of all earthly noxious Vapours, and of all dark cloudy Air, not that really it reached up to the Circle of the Moon. As *Dionis. Carthus.* in *Gen. Art.* 19. and others, tell us: *By reason, says he, that no Vapours were in Paradise, it is therefore said to reach up to the lunar Globe.* For the Fathers understood the same thing by the lunar Circle, and to be void of all noxious earthly Vapours, and dark cloudy Air, such as now are about the Surface of our Earth; or, it was the same thing with them to reach to the lunar Circle, and to pass the middle Region of the Air, as the Surface of the primigenial Earth did: neither did they assert any more of Paradise, when they said that it reach'd to the lunar Globe, than what *Lucanus* asserted of *Olympus*, when he said, *Nupes excedit Olympus, pacem summa tenent.*

You



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You may object again ; if Paradise was situated beyond the torrid Zone, in the southern Hemisphere, it should be as yet extant ; but it cannot be found in any Place of that Hemisphere : Therefore it was not situated there, neither is it now extant, contrary to the Opinion of Holy Fathers. Answer : Paradise was destroyed along with the rest of the paradisiacal Earth in time of the Deluge, by reason the terrestrial Globe altered then its right Situation to the Sun ; Seas, Islands, Mountains, Hills and Rocks were made ; and the Change of Seasons happen'd. But tho' it was then destroyed as for its constant Beauty and Pleasure, yet the Place or Space where it was, is still extant beyond the torrid Zone, whether it be dry Land or covered with Seas : And this only is what the Holy Fathers mean, when they say it is still extant ; to wit, extant as for its Place, or Space, tho' not as for its Beauty and Pleasure, or such particular Phenomena's as it had before the Deluge.

You may say the Holy Fathers have taught, that *Enoch* and *Elias* were translated alive to Paradise : Therefore it must be  
extant

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extant even in its Beauty and Pleasure. Answer: I confess that *Enoch* and *Elias* were translated alive to some pleasant Place, or other, where they live as yet, and will till near the Day of Judgment; but whether they be in that same Paradise, from whence *Adam* and *Eve* were expelled, it is no Article of our Faith, neither do the Holy Fathers assert it positively; they only assert positively that they were translated, and translated alive: *Tbo' it be not*, says St. *John Chrysostom*, Hom. 21. in Genes, *a Matter of Faith whether Enoch be now in Paradise from whence Adam and Eve were expelled, or in some other pleasant Place, yet the Holy Scripture say, that God translated him, and that he translated him alive, that he felt not Death.* I say therefore, that *Enoch* and *Elias* were translated to some pleasant Place, or other, where they live as yet, and which may be called Paradise, by reason of the Pleasures they enjoy there, whether it be in that Place, or Space, where *Adam* and *Eve* were before they sinned, or in another, it signifies not. And it might be also in the

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the same Place where *Adam's Paradise* was, or thereabouts, and might be very beautiful and pleasant to them, God ordering it so, tho' in itself and in regard to other Mortals, it were but like other Regions of the Earth.

**CHAP.**



## C H A P. XII.

*How the antediluvian Earth came to be dissolved and drowned by Water in Time of the Universal Deluge.*

**W**E shewed Chapter the 6th how the Earth took its first Beginning from the great Chaos, or mosaical *Tobu Bobu*; for that Primigenial Mass, after some few Changes, became at last a firm and solid Substance, superstructed on the great Abyss of Waters, encompassing them all around, which I called the antediluvian, or superaqueous, and first habitable Earth; where also we shew'd how well that System agrees both with sacred and profane Writers. And truly I think it very reasonable, that the first habitable Earth, and Seat of Mankind, the first untouch'd and unspotted Work of God and Nature, should have a convenient and agreeable Form and outward Shape, not rough and horrible, with Caves, Pits and Precipices, with barren and unaccessibile Mountains, Rocks, and

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and Stones ; but with a regular, entire and equal Form, pleasant and beneficial in all, and to all. But after one thousand six hundred and fifty six Years, this primigenial and terrestrial Globe was dissolved, and destroyed ; and out of its Ruins arised this present terraqueous Globe of ours, as it now appears, or much to that purpose. For my Part, I think that by the Dissolution, and fall of the primigenial Earth, superstructed on the Abyss, the Deluge happened over the whole World ; the Seas appeared ; the Mountains also appeared on the Surface of the Earth ; Cavities were made inwardly ; Islands like so many great Fragments of the Earth were separated from the rest ; with all that we see, and admire in the present natural Countenance of this Earth, or in its Construction. Which to prove, let us examine first by natural Reason, why, and how could the first superaqueous Earth be dissolved, and overflown by Water in a general Deluge.

But let us first hear the Opinion of some modern Authors, who think that *Noah's* Deluge was not Universal, but only overflowing *Judæa*, or the holy Land alone, or some other contiguous Region, and not the

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the whole Surface of the terrestrial Globe ; and on this Hypothesis, they say, the Deluge may be easily explained ; for a much less Quantity of Water would be sufficient, which Nature could soon afford, whilst the impossibility almost of finding so much Water as would overflow the whole terrestrial Globe, makes the Universal Deluge incredible. But the sacred History of the Deluge, and natural Reason shew the inconsistency of this Opinion : For, not only that the Universal Destruction of every living Soul, of which *Moses* speaks, could not happen in a particular Deluge, and that the Inhabitants of the Borders of *Judæa* might soon fly to the neighbouring Countries ; but especially when Scripture says, that the Waters surpassed the tops of the highest Mountains, it shews evidently that the Deluge did not overflow *Judæa* only, or any other particular Region alone, but that it was Universal. And that we might not interpret the said Text so, as if *Moses* spoke hyperbolically, to express some great Quantity of Water, tho' really not so high as to cover the highest Mountains ; the said Scripture adds, that the Waters surpassed the highest Mountains *fifteen Cubits*, giving an exact



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exact Account of their Height, as if measured. Now, if the Waters surpassed the highest Mountains fifteen Cubits, how, I pray, could the Deluge be particular to *Judæa* alone, or any other particular Region? For certain, the Parts and Particles of Water do not stick close together when gathered up in great Heaps, as Timber, or Stones do, without a Vessel to keep them close together, but flow with the least Declination, and with an unsettled Motion run still to the lower Parts: So we see a Stream, that comes from the foot of a Mountain, running through long Tracts of Land with a little Declivity, and is never at rest till it reacheth to the Sea. And can any Man think that a great heap of Water, like a Mountain, could stand still without any barrier Stoppage, or Wall, at the Borders of *Judæa*, without flowing towards the lower contiguous Lands? This might truly happen by the infinite Power of God: But if we have recourse to this, we cannot want also sufficient Water to overflow the whole World with an Universal Deluge. Neither is *Judæa* surrounded with a Chain of Mountains that might, like Walls, or a Cistern, keep in the said Water; and if it  
were

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were too, since Scripture says, that the Waters surpassed the highest Mountains fifteen Cubits, the said Waters coming to the top of them Walls, or Cistern, should immediately run over the Brim down to the lower Land, and never be the tenth part of a Cubit higher, than them Mountains, or Walls.

Moreover, how could the Waters increase to such a height in one Place, and not, as they increased, expand themselves by Degrees all over the neighbouring Lands, since *Archimedes* has clearly demonstrated that the Surface of the Water conforms itself to a spherical Convexity, and that each Drop draws as near the Center as it can? Wherefore all the low Places, and the Fields over the whole Earth should necessarily be overflowed, before the least Hill, or Mountain could be covered by the Waters; and the lower Places being first filled, then the Waters would swell and rise up equally to the highest Places. In fine, where will you find that breaking up of the Abyfs, or of the Fountains of the great Abyfs, in *Judæa*? What Track, or Sign of such a Rupture will you find in that Region, more than in any other Region of this Earth? And since St.  
*Peter*

*Peter* says, that the antient Heavens and Earth, which together he calls the World, perished by the Deluge, how can that with any likelihood of Truth, be understood of any small Region alone of this Earth? I am apt to believe that this Opinion never fully pleased its own Authors; but since they had no Hopes of finding out Water enough for the Universal Deluge, they thought this Opinion less hard than the other, so that of two Evils they chose the lesser, as they fancied. Now to the Dissolution of the primigenial Earth, and general Deluge. The general Causes of this great Dissolution, and Deluge, are noted as well by *Moses*, *Gen.* vii. v. 11. by the breaking up of the great Depth, or Abyfs, as by the Apostle *St. Peter*, in his second Epistle, Chap. iii. v. 6. when he says, that the Earth and the Heavens of the old World, *consisted out of Water*, and through Water, wherefore that World being overflowed with Water, perished; to wit, it perished by reason of its Constitution, and it perished by Water: See what we said of this Text, pag. 66 to 70. But let us consider the Globe of the Antediluvian Earth, like an *Æolipile* equally warmed all round by the Sun-beams,



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as with a constant Fire : See the fifth Figure, pag. 92. where the exterior Earth, 1. represents the Shell of the *Æolipile*, and the Abyfs 2. represents the Water contained in it. The upper Parts of this Water, or Abyfs, after some Ages, when the Heat and Force of the Sun penetrated to them, began to rarify, and be resolved into Vapours, and consequently to require a greater and more ample Space for their Motion and Expansion ; and when the Vapours could not get out in such Plenty through the Pores of the Earth, that there might be Space enough left for the rest to exercise freely their Motions, they pressed more and more the Walls of the circumfus'd Earth, by reason of that narrowness. We must also note of the other Side, that the exterior Earth being continually exposed to the scorching Heat of the Sun, especially under the torrid Zone, in progress of Time became sapless, and dry ; and its Parts by overmuch dryness contracting themselves, began to crack and gape asunder, and at length form'd wide Chasms. And no Winter succeeding (for then there was none) to redintegrate and refill themselves again, as it happens in our Days ; after Years and Ages they separated

separated from one another more and more ; so that at length the bulk of the Earth being weaken'd and loosen'd of the one Side ; and of the other, the Vapours being increased under the Earth, and dilating themselves with greater Force and Vehemency, the Earth at the decreed Time, after One Thousand Six-hundred and fifty-six Years, broke open asunder, and in Pieces, as if it were by an Earthquake ; and its Fragments and Pieces fell down into the Abyss after divers ways, and with various Situations.

This Manner of Dissolution of the Antediluvian Earth, admits in my Opinion of no great Difficulty, since it happened much after the same manner, as we see in other Earthquakes, where the Vapours being collected, and inclosed in the Cavities of the Earth, when rarified and dilated, striving to get forth they throng and push up with Violence the Earth over them, which being first shaken, and after broken asunder, the Vapours going out, it drops down into the Gulf, or Pit; whether dry, or full of Water. Thus we read of several Cities and Provinces swallowed up, and according to the manner that they fall down, either they were entirely

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tirely drowned, or some Part of them remained to be seen above the Water. Innumerable Examples there are of Cities and Regions swallowed up after this manner; but two seem to me very memorable, because they are most antient, and because they draw very near to our present Argument. The first is that of *Sodom* and *Gomorrha*, which Holy Scripture mentions, *Gen. xix. v. 24. 28.* and the other is that of the great *Atlantick* Continent, of which *Plato* speaks in his *Timæus*, out of the Monuments of the *Egyptians*: *Sodom* and *Gomorrha* being first struck with Fire from Heaven, the Earth opened, and they were swallowed down, where now the dead Sea is. Likewise by an Earthquake, and an Inundation following, that antient *Atlantick* Continent, greater than *Libia* and *Asia*, perished, as *Plato* says: But I am apt to believe that this Fact of the *Atlantick* Continent, is but an old mistaken and imperfect Tradition of the Universal Deluge, and of the first Earth dissolved, and drowned; not only by reason of the vastness of the Country said to have been thus drowned, and of the manner it perish'd, but also by reason of the Antiquity of the Fact, which surpasseth, as  
*Plato*



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*Plato* says, all Memory, and even the Monuments of the *Grecians*. Whatever it be, after the same Manner that we conceive any City, Region, or Continent to be overthrown by the Rupture of the Earth, and swallowed up either in the whole or in part, by subterraneous Waters, we may also conceive that the whole terrestrial Globe, being broken in Pieces by an Universal Earthquake, and tumbling down into the Abyfs, the Deluge happened.

And that the whole exterior, or superaqueous Earth was broken then, and torn asunder, we have for Witnesses, both our Reason and Senses: It is evidently seen in the Face and Countenance of Rocks, and Mountains, that they are great heaps torn asunder, and in some narrow Seas, and great Rivers, we may see the opposite Rocks of each Side answer so to one another, that you will easily conclude they have formerly been joined together. It is well known to all Miners that the inward Parts and Bowels of the Earth are broken asunder in several Places. The torn Rocks, the Fragments of Mountains, the huge Stones, which are either found in the bottom of the Seas, or at their Coasts, shew nothing but

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but the Ruins, and ruinous Parts of the broken Earth. I need not mention so many Islands made by Divulsion, or pulled off from the Continents, or of the Continents torn and broken to Pieces, inwardly and outwardly, after a thousand ways ; some of their Parts being lifted up above Measure, some sunk down after a wonderful Manner, and others gaping, or intirely disunited from one another. This Confusion, and disordered Situation could not have happened without a great Ruin, nor that Ruin without Fraction.

'Tis true, the Face of Nature as it appears in our Days, is not so squallid, or like a Ruin, as it was formerly, when soon after the Dissolution of this Earth, the Wounds, as I may say, were more manifest, open, and fresh : For now there is some kind of Ornament and Equability of Surface added to it, by the several Improvements of Mankind ; and Nature herself cloathing the Earth with Herbs, Grass, Shrubs, and Woods, has covered its lesser Wounds, and besides has added a great deal of Beauty and Ornament to its whole Body. But if any Man will contemplate the true natural Idea of this terraqueous Globe, and from  
thence

thence frame a Judgment whether or no it be torn in its Parts, and altogether out of joint, he must draw off all those Ornaments of Art and Nature, and present to himself this Earth first intirely naked, as a Tree in Winter, not only without Cities and Towns, and all that human Industry has invented, but likewise without all that Nature afforded, either for Ornament, or for Use of Animals ; and consequently without Meadows, Pasture, pleasant Fields, Groves, Woods, &c. remaining a rough, barren Globe, deformed with Rocks and Mountains. *Secondly*, to consider the Thing as it is in itself, the great Cavity of the Ocean must be drained, that he may the better perceive that huge deep Abyſs, with its disorderly Furniture of Rocks, Stones, Pits and Islands. *Thirdly*, he must uncover all the Caves, Dens, and hollow Passages of the Earth, that he may the better see all the inward Parts of the Globe ; especially he must lay naked the Basis of each Mountain over the Globe, that he may have a Sight of all their prodigious Cavities, and Receptacles, whether fill'd with Fire, Air, or Water. All this being done, and having well considered



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dered its most irregular and stupendous Form and Structure, I dare say, he will affirm to have before his Eyes the Rubbish and Ruins of a broken dissolved World. For my Part, when I think of it, I cannot but cry out, *Great God of Heaven, If any natural Truth I do understand, or if Mortals be allowed to discern and give a right Judgment, the broken terrestrial Globe sunk down, and we inhabit the Ruins thereof.*

Note here, that tho' we explain the Dissolution of the antediluvian Earth, and the Reasons of the Deluge by natural Causes, yet by this we do not deny but the Deluge happened, and was preordained as a Punishment for the Sins of Mankind, and that all its Motions were ruled by Providence : Nay, the infinite Wisdom of God shines much more conspicuous by this, that he makes the natural World agree so with the moral, that the Order and Disposition of the former, may answer the Inclinations and Actions of the latter. St. Peter himself assigns the natural Causes of the Deluge, and Ruin of the old World, when he says, in his second Epist. Chap. 3. Wherefore that World perished, to wit, by Reason of the natural Constitution  
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of the antediluvian Earth, of which he spoke before. Neither do we bring down here all the Causes of the Deluge. For besides what we have said, Holy Scripture tells us that a great Quantity of Rain fell down from Heaven upon the Earth; so that the Earth being broken asunder, as we have said, the Deluge happened, not only by means of the immense Quantity of Water which broke out of the Abyss, but also by means of the great Rain which fell from Heaven.

Add as a Proof of this our Opinion; that all Authors agree that the Deluge happened by the Eruption of the Waters of the great Abyss, or *Thehom-Rabbah*, over the Earth; but that Eruption was done by the breaking up of the Earth, as Holy Scripture insinuates, *Gen. vii. v. 11. The Fountains of the great Abyss were broken up*; to wit, by some great Violence, as sometimes Waters bubble up, are cast out, or gush forth violently when the Earth is broken in an Earthquake by Force of Vapours, and tumbles down: and such breaking up, and overflowing of Waters happened often in Greece and other places. Likewise the best of our Authors say, that by the  
Abyss

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Abyfs or mofaical *Thebom-Rabbah*, we must not underftand our Seas; for what would this fignify, *the Fountains of the Sea were broken up*? What Senfe cou'd you make of it? Or to what Purpose? Moreover, our Sea can in no manner overflow the Earth, unlefs its Situation be changed, and that the Earth falls down; for it makes but one and the fame Globe with the Earth; and if all Mountains, and Heights were taken away from the Face of the Earth, the Plains as yet would remain as high as the Sea, and of a continuous Convexity with its Surface, as is well known now, for that obfolete Opinion of fome (who do not deferve in this Point even the Name of Philofophers) who afferted the Waters of the Sea to be much higher than the Earth, becaufe they gather together in a Heap, and swell up about the middle of the Ocean, from whence falling down at the Time of the Deluge, and flowing towards the Coafts and dry Land, they overflowed the Earth; this Opinion I fay, is now exploded by all knowing Men. Who is fo ignorant of the Nature of Fluids, as to admit fuch Swellings and Inequality of Surface in them? Who does not know

know that the Coasts are higher than the Seas, to which they reach by declining still downwards towards them, as well in Continents as in Islands? That the Inland places are higher than the Sea Coasts? And the Mountains higher yet than the inland Fields? The Sea therefore could not possibly overflow the whole Earth; and consequently it cannot be understood by the great Abyss, or *Thebom-Rabbah*, but some other vast Gulf of Water, nothing inferior to the Sea, to wit, our great subterraneous Abyss, which only seems to me in the whole World, the sufficient Cause of the Deluge, and to which we must have Recourse for this strange Effect; since all other Causes fail, both in Heaven, in Earth, and under the Earth, as we have seen, Chap. 1. and tho' there was Water enough, and superabundantly, in the great Receptacle, to overflow the Earth, if it were conveyed thither, yet it could not by any Means be drawn thither, as long as the Fabrick of the old World, and the great outward Shell of the Earth, which inclosed the Water, stood entire. Neither would any small Breach, or Opening of the Earth be sufficient to convey the



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the said Waters, so that they might overflow the whole Earth; for they would not gush out, as the Blood does at the opening of a Vein, since there was nothing that could force or drive them out, as is known to be in a living Body. But if we suppose the great Body of the superaqueous Earth to be broken to pieces, as we said above, and that the great Heaps, and huge Fragments thus bursted asunder, and disunited, fell down into the Abyss, whose Waters being forced up, took Possession of their Place, it is manifest that an universal Deluge would follow from thence all over the Earth, great Parts of it being for ever after drowned, and the other Part for a while, as long as the violent Motion of the Waters continued; for tho' great Parts and Fragments of the Earth were so disposed after the Eruption, that they were really higher than the Surface of the Abyss, yet in this most violent Tossing of the great Waves, and Billows, they rose up to such a Height sometimes that they reached the Clouds; and such was the violent, and terrible Motion of these huge Fragments and Billows, that the whole Body of the Earth  
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and Water being in a full Convulsion, altered its Situation in regard to the Sun, and from a right direct Situation which it had before since the Beginning, settled itself in an oblique and inclined Manner, as we now see it.

Neither is it to be admired, that this great Tumult and Swelling of the Waters continued for some Months; for besides that the Agitation of the Abyss was most vehement, by reason of the Violence with which the great Fragments tumbled down, very often as they were thus tumbling, many of them were by Chance disposed so, and ordered, that they formed huge Caves and Hollows, where a great quantity of Air was inclosed, which could not suddenly get out, being hindred by the great flowing of the Waves; but as soon as the Waters could get into these Caverns, the Air going out by degrees, and that the Fragments were firmly situated, then the Abyss began to subside, the Waves and Billows abated, and the highest parts of the Earth, or the Mountains, were first discovered: Then, after several Reciprocations, flowing and reflowing of the Waters, and to and from the opposite Land, the Waves at last growing smooth and

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and calm, they rested entirely; and then the Earth took on its new Shape and Form, divided into Sea and Land, as we see it this Day; and the great Abyſs, which for One Thousand fix Hundred and fifty fix Years, ſince the Creation, was hidden under Ground, was uncovered for the moſt part, which now we call the Sea, the reſt of it being ſtill hidden in ſubterraneous Caverns. And thus, the antediluvian World perished by Water; thus the Deluge happened; and thus ſucceeded our preſent terraqueous Globe.

Besides this Cause of the Deluge, to wit, the breaking up of the great Abyſs, *Moses* aſſigns another from above, which was a vaſt quantity of Water, and Rain, falling from Heaven, which he calls the opening of the Flood Gates of Heaven, as he called the former the breaking up the great Abyſs. We have ſaid, chap. 10. that all the Waters of the antediluvian Earth, came down from Heaven, and that they had no common Receptacle on Earth in which they might have been received, as our Seas are. We have alſo ſaid, chap. 9. that there were no Hills, or Mountains on the Earth; wherefore if the Rivers of the antediluvian Earth had ſwelled by  
any



any immoderate Rain, they might easily overflow the Earth, whose Surface was all plain and equal. At the decreed Time therefore of the Deluge, great Rains falling, especially about the Poles, the Rivers and Lakes of the Earth rised to a high Measure, and overflowed that equal and plain Surface. And as for the Flood Gates of Heaven which *Moses* says were opened, that may easily be understood either of a large Profusion of Waters about the Poles of the Earth, from whence they did spread to all other Parts; or of a certain Tempest, or Storm, much like that which they call *Exhydria*, and often happens in the *Pacifick* Sea, where it does not rain by Drops, as with us, but a whole Cloud, or Mass of Water is all at once tumbled, or rolled down, just as if these had been Flood Gates in Heaven, and that their Sluices, or Dams being taken away, a great Heap, and as it were a Flood of Waters would tumble down to the Earth. And I do believe that such a Torrent of Water fell down in Time of the Deluge, not only from under the Poles, but from several other Places, when the Air was heavy and overcast with Vapours, and Rain, seeing the Heat of the Sun

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Sun was not sufficient to agitate and dissipate them, as before, nor to hinder them from being collected together into great and continual masses of Water, which fell like Rivers from Heaven, as if the whole Element of Air were condensed into Water : And from these two Causes, the one from beneath, the other from above, the Deluge happened, as Scripture tells us, *Gen. vii. v. 11. the Fountains of the great Abyss were broken up, and the Flood-gates of Heaven were opened.*

Now, if we contemplate the whole Body of our terraqueous Globe nakedly, and as it is in itself, and as Philosophers ought to do, not like Orators striving to imbellish it, we shall find it a Mass, heaped together after a various, uncertain, and strange Situation of Parts, without any Order, or graceful Disposition, divided into Sea and *Terra Firma* ; in the Sea there are dispersed here and there, and that too without any Order, innumerable Islands, as so many Joints, or Limbs cut off a main Body ; there lie huge Stones, and great Rocks ; the Promontories run into it ; Gulfs and Bays out of it ; and all this irregularly without the least Order. As

for the dry Land, the Mountains with their Valleys take up no small Part; the Plains and Fields another Part; and the rest is taken up with Lakes, Fens, Woods, Desarts, and what not? Without any regular Disposition at all. The inward Parts of this Earth are void and vacant in several Places, full of Holes and Vaults, especially towards the Mountains and Seas, where there are many Caves and Dens, and hollow Passages, with all sorts of Caverns, and this confusedly without any manner of Order.

Now, I pray, what Hypothesis besides our own, can well explain the Causes and Beginning of all these Phenomena's and Circumstances of our terraqueous Globe? We can truly soon understand how they all happened, by the Dissolution of the antediluvian Earth, and its fall into the Abyss, after the manner we said above: For, first by means of that Dissolution and Fall, the Earth would be divided into Sea and Land; the Parts which remained above the Waters after this Ruin, would make up the dry and solid Earth, and where other Parts were entirely swallowed up, by the Abyss,

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there our Seas are. Neither is it strange, that sometimes Rocks, sometimes Islands are found there; for by the same Reason that the greater Fragments which are raised and kept up, and have continued so for long tracts of Years make the great Continents, which are nothing but great Islands, so the lesser Fragments, ordered and disposed much after the same Manner, that their tops appear over the Abyss, whilst their Foundations and Sides are continually washed by the Waters which separate them from the Continent, make the Islands or lesser Continents. These lesser Fragments are called Rocks, when they are of a small Bulk, or Circumference, and nothing but bare, naked, barren Stones, whether they appear over, or under the Water.

In the *Terra Firma*, or Continents, according to the divers Situation, or greatness of the Fragments, the Mountains, Vallies, and Plains are made; for as the Fragments smoothly and equally laid, make the Fields and Plains; so when excessively sunk down, they make the Vallies, and raised up into the Air, whatsoever way, whether they lean  
upon

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upon one another, or whether they be stretch'd by one another, they make up the Mountains, and Chains of Mountains: So that all their Difference may easily be explained by the various Disposition, Situation, and Bigness of the Fragments. In fine, as for the Chinks, Clefts, and Caverns of the Earth, they may also be easily explained by what has been said, for more, or less they happen in all Ruins and Downfalls of Edifices: It cannot be, that great Fragments tumbling down in heaps irregularly, and in top of one another, be so suitably joined together, in all their Parts, perfectly agreeing so one with another, that no void, or vacant Spaces be admitted betwixt them, no gaping, or opening be suffered in their Surface. Wherefore we must allow several Clefts and Cavities, and these of all Shapes and Sizes, both in the Surface and Body of the Earth, after that dreadful Dissolution and Ruin which happened to it. For my Part, I see nothing in the whole Bulk and Shape of this Earth, whether inwardly, or outwardly, but what may be clearly explained in the aforesaid Hypothesis; from whence I conclude that it must be true, for that Hypothesis must be

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taken for true, which exactly answers all the Phenomenons to which it was applied, especially if the said Phenomenons cannot be otherwise well explained; but the present Shape and Figure of our terraqueous Globe, with all its Phenomenas and Circumstances, cannot be otherwise well explained but according to our Hypothesis, which exactly answers them all, as now we have seen partly, and more particularly in the following Chapters.

CHAP.



C H A P. XIII.

*Of the Subterraneous Cavities.*

**H**ITHERTO we have shewed partly how well our Hypothesis of the Dissolution of the antediluvian Earth agrees with the Parts and Construction of our present terraqueous Globe in general ; and perhaps if we had to deal with ingenious Men alone, there would be no need of further Arguments to this purpose, nor of a longer Treatise to explain compleatly the Universal Deluge. But since there are some who so much abhor all Novelties, that they never can be induced to embrace any Truth unheard of before, unless they be overpowered with such Strength and Number of Arguments, as cannot be resisted ; hence it is that to oblige them, I thought fit to add something more to this purpose, and examine a Part of the most famous Phenomenas of this Earth, and compare them

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diligently to their Causes, and our Hypothesis. Of these particular Phænomenas I find four worthy to be considered: The subterraneous Cavities; the Ocean; the Islands; and the Mountains. All these, seem to me true Monuments, and manifest Evidence of the Ruin and Dissolution of the antediluvian Earth. Here we shall treat only of the first, leaving the rest to the following Chapters.

The Seas, Islands, and Mountains are exposed to the Eyes of all, and much admired by Mankind, but the Recesses and Cavities of the Earth, being for the most part hidden in its Bowels, and from our Eyes, few have applied themselves to their Contemplation. The antient Heathens thought these Cavities to be the Receptacles of the Winds, appointing *Æolus* to keep them in, or set them loose, as he pleased; others invented other Ends and Reasons for the said Cavities, yet of no greater Moment than the former: But to whatever end, or reason they were made, its plain by innumerable Experiences, that there are such Cavities in the Bowels of the Earth. Some of these Caverns reach

reach with their Orifices up to the Surface of the Earth; branched into various Windings and Turnings, which commonly are found in mountainous Regions. There are also several close Recesses stoved and altogether hidden in the Bowels of the Earth, and inaccessible, as is well known to all Miners. Sometimes subterraneous Rivers are found, of which some never get clear of the Earth, but flow perpetually with a tacit Course under the Earth, until at long running they are swallowed up by some subterraneous Pool, or Gulf, as have been seen in several Mines, and particularly in the Town of *Aquaviva* in the Province of *Bary*, and Kingdom of *Naples*, where the Marquis of *Aquaviva's* Servants digging for a Well in his Garden, happened to meet with a great River running under Ground from the *West* towards the *East*, never heard of before, whose Beginning, Course, and End is yet unknown, but what appears of it in the said Garden. Other Rivers get clear of the Earth, after a long running and pursuing their Way thro' the dark Pipes of the Earth, whose Sources are not known. Some of our



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Rivers in the midst of their Course sink into the Earth, emerge and appear again in another Place as if they were new Rivers ; such was *Lycus*, and *Ærafinus*, of which *Ovid* makes mention, *Sic ubi terreno Lycus est epotus biatu* ; such is the River *Niger*, in *Africa*, *Tigris* in *Asia*, *Alpheus*, *Guadiana*, *Rhodanus*, and others. Likewise it appears by the rise of several Springs, and other Waters, both fresh, or salt, that there are many Caves and Dens and hollow Passages in the Bowels of the Earth, for such Waters to run freely through. In fine, there are several salt Lakes and Seas, which communicate with the Ocean under Ground, as the *Caspian* Sea, the dead Sea, and others ; and such Lakes as receive great Rivers and emit none from them, and yet do not overflow, demonstrate that the Earth inwardly is full of Gulfs, and subterraneous Passages. The Ocean itself shews the same, for in some Places it sinks into the Earth with great Violence, as appears by its Vortexes, which draw to them, and swallow all that come near them. To this may be added, that the Sea never overflows,

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flows, notwithstanding that such and so many Rivers flow into it, of which one alone carries more Water into the Sea in one Year, than the whole Mass of the Ocean; nay, than the whole Earth, if we believe *Aristotle*. Truly, if the quantity of Water which is raised up in Vapours by the Heat of the Sun, does not answer the Quantity which all Rivers and Streams carry into the Sea (as the learned *Edmond Halley*, *ex Act. Anglic. an. 1688, mense Septemb. & Octob.* and the Fellows of Oxford endeavour to shew they do) then doubtless great Part of the Water (for some must be raised in Vapours) must be conveyed through some open Passages, and hidden ways under the Sea into some deep subterraneous Cavity, and perhaps run again some other Way through the Earth, to supply the same or other Rivers, from whence they first ran into the Sea. But these are bare Conjectures: This is certain, that as there are some great Receptacles of Waters in the Bowels of the Earth, as if they were great Seas; so there are narrow Seas, and Sounds, and Lakes, and Rivers, and Streams, or something like

like them, as we have on the Surface of this Earth. And since wherever we dig to any great depth, we find Water, it is very reasonable that we should assign an Universal Cause for such an Universal Effect; which we sufficiently do by asserting that the inferior Parts of this exterior Region of the Earth, stands in the midst of Waters; and if there be any Cavity, or vacant Place betwixt them Parts, it is suddenly filled with Water; and by that the rest of the solid Earth, inasmuch as it is passable by Water, will be moistened. Now the Cause of this interior Conformation of the Earth, and of all the Phenomenons which belong to the subterraneous Waters, are easily assigned in our Hypothesis, as followeth.

We suppose, as has been explained, Chap. 6. that the whole Region of Waters, or the great Abyss lay under the superaqueous Earth; which Abyss is now discontinued in several Places by the great Fragments of the Earth which fell down into it; and as the greatest Part of it lies now open and unconvered in the Ocean, and other Seas, so it is more than credible that  
several



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several other lesser Parts, or Portions of it, lie betwixt the Ruins of the Earth, as being discontinued by the said Fragments falling on top of one another, with the Interception of several Cavities, very often like Vaults. The Waters of these Receptacles communicate for the most part with one another, and with the Sea; and that, either by open Conduits through which Streams and Rivers might pass, or by blind Passages and dark Pipes; and if you dig deep into the Earth, Water will certainly appear; much after the same manner as we see in our own Body, for according as we prick a Vein, or the Flesh, so the Blood will either copiously appear, or will sweat out by little and little. And thus the Course, and Rise of the subterraneous Waters are explained, both in regard of their Causes, and of their Receptacles.

There are also dry Cavities in the Bowels of the Earth filled with Vapours and Exhalations; as may easily be proved by so many Earthquakes, and fiery Mountains casting out Flames, and combustible Matter. And as there is a great Quantity of Exhalations required  
to

to shake such a huge Bulk of Earth, as we know to have been often shaken in some Earthquakes, when entire Provinces and Kingdoms trembled; and to cast up such huge Stones and Fragments of Rocks, as *Ætna*, *Vesuvius*, and other ignivomous Mountains do, tossing them into remote Regions; and to force out a great Quantity of melted metallic Matter like a Flood, and other ponderous and solid Substances; as, I say, these Motions cannot be caused without a great Store of Exhalations, so the Cavities in which they are contained, must be wide and ample, stretched far and nigh: Which we know to be too true by many most dreadful Examples, when the Earth being broken up by such violent Motions, it swallowed entire Towns, and Cities, and sometimes Hills and Mountains. Such Examples are very common in History: *Plinius* tells us, that in *Tiberius Cæsar's* Time, twelve Cities were overthrown in *Asia* by an Earthquake in one Night; we have seen in our own Days, several Villages, Towns and Cities in the Kingdoms of *Naples* and *Sicily*, turned upside down in few Minutes,

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Minutes, by Earthquakes. *Fournierius* tells us of an Earthquake which happened in *Peru* about his own Time, which in less than half a quarter of an Hour overset Cities, Mountains, Rivers and all; and that for three Hundred Leagues along the Sea Coasts, and Seventy in the Main Land. In fine *Orotius* speaks of an Earthquake which shook the whole Globe of the Earth.

We read also that whole Islands were not only overthrown by Earthquakes, but that they entirely disappeared, for the Arches and Pillars on which the Bulk of them was founded, being shaken and broken, they dropped down into the Abyss. Such new Islands as are made by Divulsion, or Separation from the Main Continent, proceeded for the most part, from this, that all the surrounding Land was swallowed up into the great Abyss: For when new Islands are made of any Tract of Ground which was joined before to the Continent, we must not think this to have been done by the Swelling of the Seas, or Violence of Waves overflowing the intermediate Land betwixt that



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that Island and the Continent, without a Fall, or sinking of the said intermediate Land; for if that intermediate Land stood still after the same manner, and that the Sea only overflowed it by an Inundation, then that Branch of the Sea dividing of such Land from the Continent, would be shallow and fordable, which very seldom happens; nay such Branches of the Sea, are commonly extream deep: Therefore their Bottom were not covered with Water, by reason of any Inundation, but by being sunk down into the Abyss. Also new Lakes both of salt and fresh Water, sometimes appeared after such Earthquakes, the Earth being swallowed into the Abyss; and that perhaps soon after the Deluge, some Gulfs in the Seas were made after the same manner; and not only that, but several other Inundations and great Changes both of the Earth and Seas, happened more often in those Days than down near our Times: For the Earth being then newly dissolved, the great Fragments that tumbled into the Abyss, not as yet well fitted, or settled together, but leaning upon one another  
very

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very irregularly, as on weak, unsteady, or ill fixed Props, which failing by what Cause soever, a new Ruin and Sinking of the Earth followed; and according to the inward or outward Conformation of those Fragments and Tracts of Earth, either a new Island was made, the Isthmus being sunk, or an old Island was swallowed, or some City or Region of the Continent tumbled into the Abyss, some great Inundation still accompanying such Ruins. But in Progress of Time, when the Fragments of the Earth joined after a more firm and solid Situation, their broader Sides leaning on one another, they very seldom moved, or tumbled, but when jogg'd by some great inward Violence. I should never end if I treated of all the Heads and Arguments that prove the Body of this our terrestrial Globe to be inwardly torn, and full of Cavities. In the Continent, or *Terra Firma*, as they call it, there is hardly any Thing firm and continent: in all Places void and vacant Spaces, either interspers'd, or heaped together; in all Places Caves and Cavities, under the Seas, under the Rocks, under the Moun-

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Mountains, and also under the Fields, where the Earth at the running of Horses, Carts, or Coaches, make very often a loud and hollow Sound; and in all Places the Parts and Limbs of the Earth put out of joint, and pluck'd asunder: so that if we could but penetrate into its inward Parts, and see all its Bowels, we would perceive with great Horror, that vast Bulk from one Pole to the other, or from our Feet to the Antipodes, to be miserably worn away, gaping, and yawning, all over full of Caves, and Dens, and hollow Passages.

To accommodate all this to our Hypothesis; tell me I pray, who will believe that what we have hitherto spoke of, was done after that manner by the most wise and potent God at the first Formation of the World, and that they remained so since the Beginning. To what Intent or Purpose? What notable Profit, what Beauty could Nature expect from such an ugly, rude, and disagreeable Construction? No Man can say that the Earth is more beautiful and fair for being full of Caves, Dens and hollow Passages, for opening asunder in many Places,



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Places, for being torn in pieces, and frightful in its Cavities, and vacant Spaces, and these without Rule, Form, Order, or Disposition, and which contains nothing but Darkness, and Filthiness, from whence ariseth stinking pestiferous Exhalations, Earthquakes, and publick Ruin. Moreover, how, or by means of what Cause, or Causes the Earth was made hollow by so many Cavities in the Beginning? To say they were made at the first Formation of the Earth is not enough, but you must tell us how, and by what Cause. If we consider the manner of its first Formation from the Chaos, we shall find the contrary to be true; for the gross Particles falling then to the Bottom of the Abyss, and framing the Body of the subabyssian Earth, that subaqueous Mass could not be but entire, continual, and solid of all Sides, its Parts being compressed with their own Weight, and with that of the superincumbent Waters. Neither can we imagine how any Cave or Vacuity however so small, could remain among the said Parts; for such Vacuities could not avoid being filled with Water, or

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with Air, and each of these being lighter than the Earth, it follows that according as the Particles of the Earth fell towards the Center, and moved here and there, in that great Liquid, so that Water and Air should by Necessity give them place; and then by an equal Concourse and Distribution of the said Particles of all Sides, the Body of the Earth could not but become a solid, undivided Mass, void of vacant Spaces, of Caves, and Cavities. But in our Hypothesis of the Dissolution of the antediluvian Earth, it is easy to explain the Reasons and Causes of all the Caves, Cavities and horrible Contractions of this our Earth, as we have said, which are inexplicable in any other Hypothesis, and consequently ours is the most likely to be true: and whether it be true, or not, at least it cannot be denied, that the said Effects, Phenomena's and Circumstances are such, and of such a manner as if it were true.

C H A P.

CHAP. XIV.

*Of the Ocean, and of the Form, Conditions and Causes of the Sea-Gulf.*

**B**Y the Word *Sea-Gulf* I do understand that huge Space, or Cavity which contains the Waters of the Ocean, or Seas, not inasmuch as it is filled up with the said Waters, but inasmuch as it may be considered in itself, without any Water. As for what concerns the Waters of the Sea no Man doubts them to be as antient as the Earth itself; we think them to be Part of the old Abyss, and therefore wonder not that antient Writers call the Ocean by the Names of *Tartarus*, *Barathrum*, and *Abyss*, for such Names are proper for the Primigenial Abyss. But we do not speak here of the Origin, Nature, Conditions, or Causes of these Waters, but of the marine Vessel, Cavity, or *Sea-Gulf* which contains the said Waters; and which



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when I consider naked in itself, utterly emptied of all Waters, I cannot but be astonished at the Hugeness of the Thing: What Hands ever framed, or attempted to make a Channel of such a terrible Capacity? Of whose Sides in many Places there are great Mountains and Rocks cast up, as Bulwarks to defend the same. And as we cannot but admire the Greatness of the *Sea Gulf* and Mountains, since our World has nothing like, or comparable to them; so we have no Reason to admire the Elegancy of their Structure, or the Order of their Parts, since no regular Disposition, nothing of Art, or Order appears either in the one, or the other; neither do they resemble the Workmanship of Causes acting with Sense, or Reason, but the Effects of Casualty, or of meer natural Causes; and this itself not of the new, first, and instituted Nature, which is more regular and orderly in her Effects, but of a decayed, ruined one. But omitting to treat here of the Mountains, which deserves a particular Chapter, we shall only consider the Origin and Phenomenon's of the *Sea Gulf*, or marine Vessel.

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No other Origin, or Cause can be found (in my Opinion) of this vast marine Cavity, but the self same, which was the Cause of all other Cavities and Gulfs of the Earth, as we have explained in the precedent Chapter, to wit, that it is a Portion, or Part of the antient Abyfs, not filled with any Fragments of the Earth, but with Water, or Air, according to its lower or higher Situation. And tho' other Cavities be for the most part subterraneous, and shut up, and the *Sea Gulf* wide open, and greedily gaping, this does not hinder it to proceed from the same Cause; for, that one Cavity be open, and the other not, depends only of the Situation of the Fragments which we shall explain hereafter. And this Cavity, or *Sea Gulf* being extream deep could not but be filled with Water; for there are hardly any deep Cavities which are not so filled. In short tho' it be much bigger than all other Cavities, surrounding the terrestrial Globe with a huge Extent, neither does this hinder in the least: for, as concerning its Bigness we do allow a Capacity much bigger, to wit, that

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of the great Abyfs, of which the *Sea Gulf* is but a small Portion. And as for its Continuation round the Earth, that is a mere Casualty, not at all requisite for the Constitution of the Sea; for, if the four great Seas, the *Atlantick*, the *Pacifick*, the *Hiperboreal*, or *Northern* and the *Southern* Sea, were separated by dry Land, they would not therefore cease to be Seas; as the *Caspian* Sea, tho' outwardly separated from the Ocean, yet it is a true Sea, as well as Islands are true Land: And it is very probable that immediately after the Deluge the Ocean was not so entire, and all in one, as it is now. But it is the same thing to us; for, whether the Ocean did surround from the Beginning with a continual Tract the terrestrial Globe, or whether it was interrupted here and there by so many pieces of Land, as the main Continents are interrupted by the Rivers and Lakes, that depended entirely of the manner of the diluvian Ruin, and of the Situation and Continuation of those Clefts and Partitions, by means of which the antediluvian Earth bursting asunder, tumbled into the Abyfs. Nothing therefore



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fore hinder us from concluding, that the *Sea Gulf* is an Opening, or a Discovering of the great *Abyfs*, even down to the Bottom; the Fragments of the Earth being so raised upon the Continent side, and pressed down of the other, that they could not reach the middle, where the Gulf must be very deep. But note that we speak here of the main Ocean, and of its middle and deepest Parts, which commonly are of an unsearchable Depth, and which therefore I call the *Abyfs of the Sea*, wherever they happen. They may truly happen sometimes in some particular Gulfs and narrow Seas, as also betwixt Islands, and near some Shoars; to wit, when a Fragment is raised up after a steep and precipitious Situation, and as it were perpendicularly, whether it happened so of one Side alone of the Cavity, or of both sides together; for so in a small Distance or Space, the Bottom of the *Abyfs* may be left naked without any Fragments on it. Likewise, near the rocky Shoars, very deep Cavities are commonly found, for the same Reason; which also happens sometimes in the *Baltick Sea*, betwixt the *American*  
S. 4 Islands

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Islands and the Continent, and in other Places. On the contrary, sometimes in the main Ocean there are places found which are not so deep; where a great Fragment of the Earth happened to fall down entirely; and also an Island may appear there, by reason that two or more Fragments, or pieces of great Fragments joins so together, that their Tops appear over Water: But these things seldom happen, for commonly in the midst of the main Ocean, there are no Islands, and the Waters are very deep; as on the contrary, in particular Gulfs and near the Shoares there are many Islands, and the Water not so deep, as Experience sheweth. Now let us examine the Causes of the *Sea Gulf*, with its Form and Bigness.

If we consider further the Depth of the *Sea Gulf*, or its Breath and Distance betwixt the Coasts, or its spreading towards all other Parts, it is of a huge greatness. The *Pacifick* Sea is stretched at length under the Equator 150 Degrees, and much longer yet towards the Poles; the *Atlantick* Ocean is very great; and no Man knows the Bounds of the *Northern* and *Southern* Seas. But this is allowed by all Hands, that the Surface of the whole Sea, is not less than

than the Surface of the dry Land: Wherefore if we take but the common Depth of a quarter of a Mile, as we did before, cap. 1. the Capacity of the *Sea Gulf* will be 4639090 Cubick Miles. Now, what *Herculeous* Labour would be requisite to make such a vast Hollowness, or Emptiness, or such a huge Cavity in the Earth? What Strength either of Art, or Nature, could be able to do it? And where shall we find a Cause for such an Effect? If this great *Sea Gulf* were immediately made by God alone, we would for certain find some Order, Disposition, and Proportion in its Shape and Form; which we do not find, but all things in a Confusion, irregular, and ill proportioned, as we shall shew hereafter. And as for any second, or natural Cause, there is none that either alone, or in conjunction with others, would be able to rend, and tear so in Pieces the Body of the Earth, as to make that great Cavity of which we speak. We may easily think that the Channels and Cavities through which Rivers and Streams run, were by Degrees made deeper and larger by their continual



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continual flowing; also the Sinks or Receptacles of Lakes and Pools (unless they be truly Abyssian and of the same Date with the Sea) are nothing else but Places more low than the neighbouring Land about, or certain Vallies, in which there are several Springs, or into which as into Cisterns, the neighbouring Rivers and Streams unload themselves, and the Depth is somewhat increased by the Weight and Motion of the Waters. But that most vast Gulf and Cavity which contains all the Waters of the Ocean, Mother of all Rivers, Fountains, Lakes and Rain, could not proceed from such slight Causes: No running of Waters, no fall of Rivers, no diuturnal Attrition, or Consumption of Parts, could ever waste away the whole half of the Surface of this terrestrial Globe, and make hollow its firm and solid Bulk to such a Depth.

And to prove this the better, let us remember that in the Beginning the whole mass of the Earth lay under the Waters when each Element took its Place according to its Nature and Propension, as our Adversaries allow. Now let any Man explain, what Cause, or Causes,

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Causes, made that huge Cavity in the solid Mass of this Earth, sufficient to receive all the Waters which covered the whole Face of the Earth. We do not speak here of God, or of any theological Cause ; for we spoke sufficiently of this, chap. 6. but of natural Causes, which must either be external, or internal ; there was no external Cause to be found, but the Waters themselves which covered this solid Mass, and defended it from the Injuries of other Causes ; but these Waters could not make the great Cavity of the Ocean : For tho' the subaqueous Earth might well be moistened and softened by the superincumbent Waters, and that something of it might be wash'd away by them, yet this being equally done all over the Surface of that Earth, by reason of the equal Motion of the Waters in all Places, yet could never make any Cavity in one Place more than in another ; and if by Chance sometimes any little Vallies happened to be made, the Motion of the Waters beating and dashing more towards the Sides than the Bottom, would soon again level their Banks, and make them

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them equal with the rest of the Earth. As for internal Causes, none can be assigned, but either Exhalations, or subterraneous Fire, or Water; but in case there were such in that solid subaqueous Mass, yet this prodigious Work of the *Sea Gulf*, could not be done by them: For the Fire which is more powerful than the rest, never effectuating any Thing comparable to this, even in those Regions where for many Years and Ages it has constantly work'd most outrageously, as in the Kingdoms of *Naples, Sicily, Island*, and other Places; neither did it ever make such like Cavities in the Earth, nor ever bursted up the same, so that it added new Cavities to the Ocean. Moreover, if the *Sea Gulf* were made by such subterraneous Causes, it could not be made but by degrees, partly in one, partly in another Age, and so all along down to our present Times, by a continual Action of the said Causes; but the greatest Cavity of the Ocean was always perfect, and entire, as it is this Day, from the first Memory of Men and Histories after the Deluge: For, tho' we, or our Forefathers, might have



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have seen some Isthmus or other broken up, or swallowed down, or some Region or other overflown with Waters, how little I pray, is that, in comparison to the huge Cavity of the Ocean, which truly is immemorable in regard to its greater and deeper Parts? Wherefore we may conclude that this vast Sea-Gulf was made all at once and with one fatal Blow, in time of the Deluge, when the superaqueous Earth was dissolved and the Fountains of the great Abyss broken up.

As for the Form and Shape of the Sea-Gulf, it has none but a confused one; it is altogether irregular and unequal in its Depth, Breadth, Coasts and Shoars. If the Ocean had a regular and uniform Situation all over this terrestrial Globe, we would easily believe, as being induced to it by the gentle Order and Elegancy of the thing itself, that it is the work of the first upright established Nature: Or if the Cavity of the Sea were not so deep, but somewhat shallow, and not very much lower than the rest of the Earth, we might perhaps fancy, as others do, that it proceeded from some Fluctuation, or other Inundation

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Inundation of Waters ; but its immense Bottom, so disordered, confused, rugged, and craggy, and in all manner of ways so deformed, shew the Monuments and Rubbish of some huge Ruin, or other, and not the Effects of any other Cause ; for, however, or from what Place soever we look on that great Marine Cavity, we shall see nothing, but the Face of Confusion and Disorder. In the Bounds and Tracts of the Sea-Shoars and Coasts, there is nothing uniform, nothing regular ; they go in a Line uncertainly crooked and broke, indented and jagged, with Promontories, Creeks, Bays, Harbours, or contiguous Islands, as you may see in all our Maps. Neither is the Form and Shape of the said Sea-Coasts less various, and uneven : In some Places they are low, smooth, and even, and as if they were levelled with the Surface of the Sea, being stretched into sandy Plains, that the Waves and Billows of the Sea seem to be restrained by no other Bounds, but by the only convex Figure of the Earth ; in other Places they are raised up on high like so many Bulwarks against the Violence of the

the Waves, so many huge Stones and vast Rocks being heaped up by, and upon one another, whose Roots very often reach the bottom of the Sea, whilst their tops approach the Clouds; some leaning upon others, variously laid together, variously torn in Pieces, steepy, easy, craggy, smooth, not agreeing in any Form, not placed in any Order.

Neither are the inferior Parts of the Sea-Gulf, lying hidden under Water, less unequal and confused, as we may guess by so many great Rocks, Vortexes, Quickfands, deep and shallow Places, which are found there. 'Tis true, that the Greatness and Deformity of the Sea-Gulf is not used to be fully considered, because its Deformity is for the most part hidden from our Eyes, under the Water, and its Greatness cannot be comprehended all at once with one cast of an Eye; neither do we use to spend our time much in considering things that do not strike our Senses, or move the Affection of our Mind. But if any Man hung in the Air, and would look down earnestly on the great Cavity of the Ocean, the Water being taken away, he might see that



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that great Bottom very horrid and rough, with huge Stones and Rocks, here a great Depth, there immense Vortexes, in another Place fordable, in many Places with its Sides open, and pierced through with vast subterraneous Recesses, and in short, all deformed, all ugly, all rough, horrible, and dreadful. Doubtless the Sight thereof, would soon move him to think eagerly what might be the Cause of such a prodigious Chasm, of that monstrous new Chaos. He would certainly ask, who opened first, and enlarged the Mouth of that great Abyfs? Who tore asunder, and who threw down into that Bottom, the huge Stones and Rocks which I see there? What Strength, what Power, what Violence broke to Pieces the inward solid Earth, and where are its ejected Bowels gone? Who dug through the Sides of the Sea-Gulf, opening such great Gaps, making such wide Cavities and Passages even to the most inward Part of the Earth? Who first fortified the Sea Coasts with such great Rocks and Mountains? Did our Forefathers, or the Annals of most antient Nations tell us any thing

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thing of this ? How, or what time was this done ? Was it done all at once or by degrees ? With what Strength, since it is so prodigious ? By what Advice, since so confused ? Doubtless this Man in the Air, might reasonably ask these Questions, and never find a satisfactory Answer, but by attributing the said prodigious Effects to the more amazing Dissolution of the antediluvian Earth ; which seem to me the only Key for the understanding of the Universal Deluge, as of all Phænomenons, Irregularities, and wonderful Inequalities, which are seen in the great Fabrick of our terraqueous Globe.

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CHAP.

## C H A P. XV.

*Of the Islands, and their Beginning.*

AFTER discoursing of the Sea and Sea-Gulf, it is fit we should consider the Islands which are always joined to the Sea, and may be as well said Parts of it, as Rivers or Streams are said to be Parts of the Land. There are two sorts of Islands, Original and Factitious: I call *Factitious Islands*, such as are not of the same Age of the Sea, nor were from the Beginning of this our present terrestrial Globe, but in some Manner new, as being made afterwards, and proceeding from some particular Causes. So sometimes by heaping and casting up of Sand together, or of some solid Substance, in a shallow Place, or fordable Branch of the Sea, there are Shelves, or Sand-Banks made, which when increased more and more, they become at length an Island. So if some Shelves, or shallow Places be in  
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such a manner forsaken by the Sea Water, that their tops be apparent above Water, and their Sides, or Roots overflown, they take also the Name of factitious Islands. And after one of these two Ways, I think, all the plain Islands are made, which are void of Mountains, and Rocks. Sometimes also the Sea breaking in on the Earth, overflow the low Places all about, leaving the Mountains and higher tracts of Ground, as Islands. Moreover some Parts, or Tract of Earth, which run into the Sea, may be cut off the rest of the Land, the intermediate Part, or Isthmus, sinking down, and swallowed by the Sea, as they say happened to *Sicily*, which before was joined to the Kingdom of *Naples* by an Isthmus, from *Reggio* to *Messina*, which Isthmus being sunk, that narrow Passage for Ships was made, and *Sicily*, which before was a Peninsula, became a perfect Island; and after this manner craggy, rocky, and mountainy Islands may be made. In fine, it is not impossible, but sometimes Islands, or great Fragments of the Earth, might rise up from the bottom of the Sea; so they tell us that the

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Island of *Delos*, the most famous of all the *Cyclades*, and the Island of *Therassia*, or *St. Helen's Isle*, which was after divided into two by an Earthquake, both in the *Egæan Sea* were made. And this (which deserves to be taken Notice of) plainly shew, that great Fragments of Earth do lie under the Waters of the Ocean, which are not continued, united, or lively joined to the bottom of the Ocean, but only laid over it, as one Stone, or Flag over another, and consequently separable from it; and then by some Earthquake, or extraordinary rummaging of the Sea, might rise up on an End, or Side in the top of some other like Fragment, and appear above Water.

But besides these *Factitious* Islands, however they happen, there are others of the same Date with our Seas, which therefore we call *Original Islands*, since they could not be made as the *Factitious* were. Such I think to be all Islands found in the main Ocean, betwixt which and the Continent, Part of the *Abyss*, or a Sea of an unsearchable Depth is found; as the Island of *St. Helena*,

*Helena*, the Island of the *Ascension*, the *Azores*, and others ; which being stony and rocky, could not be made of Shelves; or Sand Banks, and that in the most deep Ocean. And since they are at a vast Distance from all other Land, being surrounded by the main Ocean, it is not probable that ever they were Promontorys, nor that the intermediate Places were made Seas by any bare Inundation, since they are not shallow, but rather of an unsearchable Depth. Wherefore I think that these, and such like Islands, as also many others that are much nearer the Continent, are extant since the time of the Deluge. Neither is this Opinion any thing singular, for several Authors hold the same, to wit, that Islands were made in Time of the Deluge, tho' they explain the matter variously, according to the variety of their Opinions, concerning the Origin and Causes of the Deluge, and of this terrestrial Globe.

The Causes and Origin of Islands may easily be explained in our Hypothesis of the Dissolution of the antediluvian Earth, and of the Deluge ensuing: For since the Islands are nothing but small Con-



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tinents, and the Continents nothing but great Islands, both were done much after the same Manner, that is, the Continents were made of the greatest Fragments of the broken Earth, and the Islands of the lesser Fragments, or of the Fragments of the greater Fragments. The Reason of both may be more distinctly understood thus; In the Dissolution of the first superaqueous Globe, when the Fragments of the exterior Earth fell into the great Abyfs, whatever Fragments, by reason of their Situation, were in any manner extant above the Waters, stood for a Piece of habitable Earth, whether Island or Continent. And since there are but three, or four great Continents on our Earth, it is enough we suppose so many great Fragments; each of which being much wider and broader, than that it might fall down entire, by reason of the Air underneath, which could not get out with such Celerity, cracked and bursted in the middle Parts, which being raised up by the Air violently rushing out, their other Extremities fell into the Abyfs, and when they struck against the Bottom, being much shaken by their  
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immense Weight, at the Violence of such a Fall, they broke again into several lesser Fragments, and Pieces of divers Bigness, and Situations : And among these Fragments such as altogether sunk to the Bottom, made up all the Rocks and huge Stones which are in the Seas under Water ; but such as were big enough, and so inclining and leaning, one upon the other, that they might persist above Water, composed such Tracts of Land as we call *Islands* ; and this seems to me the true Origin and Cause of all Original Islands. And therefore we cannot admire that many Islands are found near the main Continents, as the *Maldives* of *India*, the *American* Islands, the *Hesperides* of *Africa*, the *Cyclades* in the *Egean* Sea, and others : And always Islands are found about the Coasts of great Continents, as in the Gulfs and Straits of the Sea, and very seldom in the main Ocean : But when this happens, such an Island is made of some particular Fragment, or other, altogether separated from the rest. Neither is it to be admired that in all original Islands, Mountains are found ; for this Phenomenon, as well

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as the former, and all others which are observed concerning the Situation, and other properties of Islands, may be fully explained in our Hypothesis, as we shall shew, Chapter 16.

Several are of Opinion that the Islands were truly made in Time of the Deluge, yet not by any Dissolution of the Earth, or Disruption of the great Abyss, as we say, but by means of a bare Inundation. Others say that the Islands were extant before the Deluge, and that the Earth from the Beginning was, as we now see it, with Seas, Islands, Plains and Mountains. And others asserting the Islands to be extant before the Deluge, say, that in the Beginning the Earth truly was all in one Globe, but that soon afterwards it was broken and torn to Pieces into all these great and small Fragments which we see, by the great Hand of God, and that then the Islands were made. As to the Authors of the first Opinion, who say the Islands were made in time of the Deluge, and not by any Dissolution, or Disruption of the Earth, 'tis requisite first they explain what Form, or Shape they grant to the antediluvian Earth, when



when it was without Islands. They say, that the dry Land and Seas were before the Deluge, but no Islands: Then they must confess that the *Terra Firma* in them times reached all along to such Places where now the Islands are; and that in time of the Deluge, and from thence down to our Days, the intermediate Places were overflown with Water. But this is altogether improbable, for the intermediate Places betwixt several Islands and the Continent are of an unsearchable Depth, altogether as deep as the middle of the main Ocean, which could not be, if they had been *Terra Firma* before, and now only overflown with Water. Besides, according to this Opinion, no Gulfs, Straits, or narrow Seas, which commonly abound with many Islands, (as we see in the *Egean* Sea) could be before the Deluge, when there were no Islands: and if there were none then, how came they to be made afterwards, if the Earth still remained the same? Moreover according to that Supposition, the Sea before the Deluge was by the half less than  
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ours now. For Islands are not only found about the Continents, and that far enough into the Sea, and at a great Distance from the Continent, but also are found sometimes in the middle of the main Ocean : Wherefore it follows, that there is twice as much Water in this our present World, than there was before the Deluge, since it fills up a Cavity twice as big. But how came this vast increase of Water in our Earth ? Or how came so many Places to be now dry, as the Islands are, which before were filled with Water ? Of what Side of the Islands which are in the middle of the Ocean, was the intermediate Earth overflowed in time of the Deluge ? And why of one Side then, more than another, or both ? This Opinion might as well take away all Seas before the Deluge, as the Islands. In short, the same Reasons whereby we proved before, that there are some Islands which could not be made by any heaping of Sands, or Earth from under the Water, or by any Inundation of the intermediate Places, betwixt them and the Continent,

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Continent, prove also that such Islands could not be made by any Deluge without the Dissolution of the Earth.

The second Opinion which says that the Islands were extant before the Deluge, and that the terraqueous Globe was framed from the Beginning, as we now see it, was sufficiently refuted, Chap. 1. where we shewed that the Deluge could never happen in that Hypothesis; as also, Chap. 5 and 6. by the Reasons and Nature of the first Chaos, out of which the sublunar World was made. And the third Opinion which refers all to God, and that this terraqueous Globe was immediately made so by him, is rejected, Chap. 9. to which we shall add the following Advice concerning the Recourse People have to the first Cause, or God, and to Miracles where there is no Necessity.

It is very common with many, when ignorant of the natural Causes of several strange Effects which they see, to refer all to God, as if there were no *Medium*, no intermediate Causes betwixt the first and the last Cause ;



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Cause ; and the less we are instructed in the Knowledge of things, the more we are inclined to this Vice. The desire of Knowledge and Understanding, the Causes of things, is natural to all Men, which when they cannot attain to, they fancy there is no other but the first Cause, and so they equalize themselves to the most learned and most knowing of all Mankind. Thus truly they act well in defence of their own Ignorance, which by these Means they conceal in some manner ; but they don't so well in defence of the infinite Majesty of God, whilst incircumspectly they affirm that all Effects, Forms and Shapes of Nature, however so base and degenerating, proceed immediately from that most holy Idea of the Divine Mind. They should not refer rashly, without any Distinction all the Shapes and Forms of Nature to the supreme Offspring, there being many such Shapes and Forms, which are the Effects of a degenerate and corrupted Nature. All that immediately comes from the Hand of God, are good, beautiful, well disposed, and ordered, according to Weight, Measure, and

and Number : Why therefore should not the Shape and Form of this terrestrial Globe, coming immediately from the Hands of God in the Beginning ; be of the same manner, when there was no Reason why it should deflect from that Order and Beauty ? But when the animated World degenerated, it was reasonable, and the infinite Wisdom and Justice of God required, that the inanimated World should also degenerate, as it did in time of the Deluge. In a Word, all the Holy Fathers and Divines agree in this, that we should never have Recourse to God, or to Miracles, either in finding out the Causes, or in explaining the Effects of Nature ; for it would be unadvisedly done, whilst the Things might be sufficiently explained by natural Causes. Therefore, since according to our Hypothesis, the Beginning and Progress, Form and Shape of this sublunary Globe, as well before, as after the Deluge, as well in the whole, as in all its Parts, whether Seas, Islands, Mountains, Plains, &c. can be sufficiently explained, and a  
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natural Reason and Cause assigned for each of them; why should any Man shew so far his Ignorance, as to have Recourse to the first Cause, or any supernatural Action in explaining them.

C H A P.



C H A P. XVI.

*Of the Magnitude, Form, irregular Situation, and Origin of Mountains.*

**T**HE Mountains of this Earth are nothing else but huge Heaps of Earth and Stones torn to Pieces. But such as shew some kind of Magnificence and Stateliness of Nature ; as out of the antient Temples and ruined Amphitheaters of the *Romans*, we may understand the Greatness of that Nation : And as such People are less taken with the Greatness of the *Roman* Monarchy, who never had seen with their Eyes the Monuments of that Nation ; so People that live in plain Countries, and Regions of pretty even Ground, and had seen nothing else but some small Hills, and insignificant Swellings of the Ground, can never have a right Notion of the most huge Mountains which are found in other Regions. Such as travelled and have seen the *Pyrenean*,

*Pyrenean*, the *Alps*, and the *Apenine* Mountains, their Magnitude, their excessive Craginess, and their wonderful extent, overspreading many Provinces, and vast tracts of Ground, could not but be struck with Admiration. 'Tis true that the height of Mountains is nothing comparable to the Profundity of the Earth ; but their Largeness and their wide Bottoms, or *Bases* have no small Proportion with the Surface of the Earth ; and if there be as many, and as great Mountains, in all other Parts of the World as there are in *Europe*, I dare say the Mountains do take up the tenth Part of the *Terra Firma*. Our Geographers do not give us a full and distinct Account in their Maps, of the Disposition, Multitude, and Greatness of Mountains, being altogether taken up in describing the Situations and Distances of Provinces, Cities and Towns, with the Courses of Rivers ; for their Business is to describe the Earth as it may be beneficial to Civil Governments, and not to write a natural History.

But if any Man would take the Pains to go to the Top of the highest Mountains which lye about the middle  
of

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of the *Alps*, and look about him all over the neighbouring Regions, he might see such and so many Heaps of Earth, and useless Burthens of Nature, without any Order, or Form, as if casually they had fallen down from Heaven, or the Earth in a drunken Fit had vomited them up. He might see one Branch of this prodigious and deformed Body stretched forth through *Savoy*, *Dauphine*, and other Provinces of *France*, to the *Pyrene's* Heights, and the main Ocean; and another Branch according to the Course of the *Mediterranean* Sea extending through the *Norick*, *Panonian* and *Dalmatian* Heights, to *Thrace* and *Pontus*; behind him he might see the snowy Tops of the *Rhetian* Mountains; and from under his Feet he might view the *Apennine* Mountains begin, which divide *Italy* into two. Neither are the northern Parts of *Europe*, *Bohemia*, *Silesia*, *Denmark*, *Norway*, *Swedland*, *Lapland*, *Island*, &c. less horrible, by reason of their huge Rocks, great Mountains, Precipices, disjointed Limbs of the Earth, and prodigious Monuments of some antient Ruin: not speaking of the

U *Riphaean*



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*Riphaean* Mountains, reaching from the *Muscovian* Gulf, to the Mouth of the River *Obius*, which the *Muscovites* call the great stony Girdle, or *Swath*; for they think the whole terrestrial Globe to be surrounded by them Mountains. Neither is this particular to *Europe*, for there is no Continent either in *Asia*, *Africa*, or *America*, no antient and original Island, which is free from Mountains: In each of them are found either Heaps or Chains of Mountains: The *Peruvian* Mountains in the southern *America* are exceeding long and high; besides many others in the northern *America*. The Mountain *Taurus* in *Asia* was held the greatest of the World; it begins in the lesser *Asia* from the *Pamphilian* Sea near the *Chelidonian* Islands, and goes on through divers Regions, and vast Kingdoms from the *West* to the *East*, under divers Names, till it comes to *India*, dividing all *Asia* into two Parts, of which one, regarding the *North* is called *Asia within Taurus*; and the other which is towards the *South*, *Asia without Taurus*. It has several other Companions along with it of both Sides, among which the

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the most famous are *Antitaurus the greater*, and *Antitaurus the lesser*, which divides *Armenia the greater*, and the lesser into two, whilst *Taurus* itself passing betwixt *Armenia* and *Mesopotamia*, cast forth several Branches towards the *North*, and *South*. Likewise the Mountain *Imaus*, *Caucasus*, and those of *Arabia*, with several others in *Asia*, are famous. In *Africa* the Mountain *Atlas* bears up the Heavens with its Shoulders; it goes on from the Coasts of the *Atlantick* Sea, or from the *West* of *Africa* towards the *East*, through all *Africa* to the Borders of *Egypt*. Likewise the Mountains of the *Moon* embrace betwixt their Horns, a vast Tract of Land, besides innumerable other lesser Mountains. Nor are the Mountains of several Islands any thing obscure, especially of those Islands lying in the main Ocean: but enough of this. We may well understand by the Multitude and Magnitude of these Mountains, how rough, rugged, and craggy is the Surface of this Earth. And besides, take notice that these Mountains do not resemble the Parts, or Limbs of a Body well disposed, or set in right Order,

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since not one of them has any regular Form, Beauty, or Grace in its self, nor any Order, or Disposition with the rest, which might turn to any Use, or Ornament.

As to the Form and Shape of all and each Mountain of these, nothing so uncertain, nothing so confus'd, and disordered, as all Ruins useth to be; they are of all Forms and Shapes, but not regular; all rough and craggy Heaps torn in pieces; no Size, no Measure, no Rule, or Proportion of Parts, no Shadow of Order, no Knack of Art, no Sign of Advice: I mean only the natural and greater Mountains of the the Earth, not the grateful Hillocks of *Bacchus*, nor the charming *Shells of Gold* of *Palermo*, or such pleasant little Hills, that by their green Sods, sweet Herbs, neighbouring Springs and Fountains, precious Vines, charming Trees and Groves, are the Delight of many; here we speak of these old, frightful, disagreeable, sad, and heavy Bodies, useless Weights of the Earth, whose hard Heads are frozen in the Clouds, and their rocky Feet being fastened in the lower Earth, stand immoveable these  
many



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many Ages, receiving on their solid, swarthy, craggy Breasts, the insufferable Heat, the Storms and Thunder-Bolts of so many Years. These are the Mountains which could not take their Origin, but from the Dissolution of the whole terrestrial Globe, in which there can be seen no regular Shape, or Form, no Order or Disposition of Parts, which might shew the least of Industry, Care, or Study, or be designed for any End ; their Situation being the most notable Example of Confusion that ever could be expected ; neither could any greater Confusion be occasioned by the greatest Storms, Hurricanes, or Earthquakes. If any Man, either asleep, or drunk, had been carried suddenly from a plain Country where he was born and educated, and left in midst of the great Mountains and Ruins of the *Alps*, for Example, when awak'd, or sober, he would see them new and dreadful Shapes of things, of all Sides Rocks, Stones, and Precipices, Deformity and Desolateness, doubtless he would think himself cast out of the Limits of the whole habitable Earth, or thrown into that Corner of the Universe, where Nature

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(having elsewhere performed the Duty of a Mother and Nurse) heap'd together all the Dreggs and Filth, with all the unfit Matter of the Universe: he would see there a certain Confusion of all Matters and Forms; the Mountains for the most part entirely of Stones, Flint, or Marble, and but very little of Earth, or mixt with such; whose Bowels in many places are hollow, being made the Dens of wild Beasts, and lurking Places of Snakes and Vipers; in other Places swelling with Mines, Metals, and subterraneous Rivers; in their outward Structure he would see no Equality, no Proportion; some exceeding great in Grossness and Height, others small to a Mediocrity; some with two, some with three Heads, or Tops, always covered with Snow since the Memory of Man, both Winter and Summer, tho' of all Sides expos'd, and nearer the Sun; others on the contrary vomiting Smoak, Flames, and Fire from their Tops; some outwardly solid in one entire united Body; others torn with many Clefts, and Partitions; some solitary, and all alone; others heaped on one another,

another, or stretched forth into long Windings and Turnings; some by degrees growing smaller and smaller, and ending in a sharp Top; others of the same Compass both in Root, Middle, and Top; some of a smooth, easy rising, and of a more gentle Ascent; others extream rough and craggy, full of Precipices, and altogether impracticable; and in fine, he might see innumerable Forms, Shapes, and Situations of them irregular Heaps, as all Ruins, and Rubbish use to be.

Now let us search and explain the Origin and Causes of these Mountains: In the Beginning of the Creation when the first habitable Earth was made of the Chaos, it could not be of a mountainy Form; not only by reason it could never be overflowed by any Deluge, as we proved, Chap. 1. but also because such a Form was contrary to the Nature of the Thing itself, which could not be made up so of the Particles of the said Chaos, nor pass immediately from a Fluid and equal Form, into a most rough, craggy, and uneven Shape (such as our present Earth is) as we proved,



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Chap. 5, and 6. and whosoever considers well the Matter, and the Nature of Things, he will find that a rough, rocky, and uneven Surface could not be made immediately of the primigénial liquid Mass, whose Particles, being in Motion, took Place according to their intrinsic Propension and Nature. And if you say that truly it should be so, if Things were left to themselves, and that they acted according to the Laws of Nature, and natural Motions of second Causes; but the Mountains were made by God's Command, and by the immediate Influence of the first Cause, without any regard to the Laws of Nature, or second Causes: for, in the Beginning of the World he made the great Cavity of the Sea to receive all Waters in, and of the Earth which he cast out from thence, the Mountains were made. I answer that this Hypothesis is not grounded in Antiquity, Scriptures, Fathers, or Reason, was rejected by us, Chap. 6. pag. 107, 108, 109, &c. for there is no Proportion betwixt the Mountains of this Earth, however so big, and the Capacity of  
the

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the Sea-Gulf, which is extended all over half the Surface of this terraqueous Globe. And it is apparent by the Shape and outward Form of the Rocks, that they were made by some forceible breaking and tearing, and not by heaping of them together. But of this enough in the aforesaid 6th. Chapter.

There are others even of an antient Date, who think the Mountains were made by the Deluge, and consequently that the antediluvian Earth was plain and even. But this is to play the Philosopher *alla grossa*; to say that the Surface of the Earth which was before even, and upon a Level, might become craggy, rocky, and mountainy, as now we see it, by I know not what Commotion, or Agitation of Water, will bear no Weight with Men of Sense. 'Tis true that this great Change of the Surface of the Earth, happened in Time of the Deluge, but not by that Cause which our Adversaries here assign, and which was altogether unfit for such an Effect, especially if the Deluge happened, as they say it did, by a bare Inundation or Excess

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cess of Water coming from some great Rain or other. For what great Agitation of Waves might rise from any Inundation of Waters over a plain even Surface, in an equal Convexity, where no Violence of Weight, either of their own, or of any other external Cause, could force them on, or drive them hither and thither, but rather wherever they fell, there they remained in an *Æquilibrium*? Truly, in our present Earth, as being full of Mountains, Valleys, and Inequalities, huge Streams and Floods, proceeding from great Rain, fall violently from the Mountains, and run with great Force through the Declivities of the Earth but since there were no Mountains, no Declivities in the antediluvian Earth, there could be no such violent Course of Waters. Neither were there any Winds, Storms, or Hurricanes to agitate the said Waves; for, to what End? By what Motion or Cause? And if there were too, that would not do: for since we see that such Violence of Waves, Billows and Floods, do rather over-



overthrow, and cast down all Heights and high Places of any Resistance, they would sooner throw down all Mountains, and level them with the rest of the Earth, than raise them up.

Others say, the Mountains were made by Earthquakes, and by the breaking up of several subterraneous Cavities; for great Parts of the Earth tumbling down into the said Cavities, what remained of the Earth unmoved, and in its former State, appeared like great Mountains. I must confess that such like Things have happened sometimes, and that some little Hillocks and unevenness of the Earth might proceed from thence: but to say that this was the only and universal Cause of all Mountains, most great both in Bulk and Number, we cannot be persuaded to it. What Time, what Age did these Earthquakes happen? Or why no such seen since the Memory of Man? Moreover, that does not agree with the Form and Situation of Mountains; for if there were any unmoved Heaps, or Tracts of Earth, which stood stedfast and firm, without any Motion

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on or Alteration, during the Ruin of the neighbouring Tracts of Land by the Earthquakes, they must have had their Tops entire, plain and even, as being the untouch'd and unaltered Surface of the plain, levelled Earth; but we see the contrary, for the Heads and Tops of Mountains are generally rough, rugged and very uneven, and their Bodies bending of all Sides, as if they were removed from their natural Situation: how then could they proceed from any Earthquake, as our Adversaries explain? Besides, all Continents, small or great, have a notable Declivity from their Inland Parts towards the Seas; and likewise the Sea-Gulf has a great and continual Declivity from the Coasts towards the Middle; which seems to prove that all the Parts of the Earth were Partakers of some general Ruin, by which the whole exterior Earth was dissolved, and removed from its natural Situation. In fine, that this Ruin is very antient, and that it happened suddenly and all at once, and that by some peculiar Causes not  
extant

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extant now, as Earthquakes are; it well appears not only by what we said before of the universal Deluge, but also because no such like Thing happened in our Days, nor ever was mentioned by any of the most antient Writers. Who recorded the Origin, and Birth Day of the *Alps* of Mount *Caucasus*, or of the Mountains of the *Moon*? What Year from the Building of *Rome*, or what Olympiad were they made, or did that Earthquake happen? Authors at all Times have noted the Rise and Beginning of Monarchies, and dominant Cities, of Earthquakes and Floods, of Comets and new Stars, and of all other notable and prodigious Alterations that happened either in Heaven, or Earth, yet no Man made mention of the Beginning of Mountains, no Monuments can be shewn for it, no Tradition bears such Memory. We find truly, either written undoubtedly, or received from our Forefathers, that such, or such a Spot of Ground, either swelled up into a Hillock, or sunk down into a Lake, or Valley, by an Earthquake: but what is that to those huge Heaps of  
Earth



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Earth the *Atlantick*, the *Taurus*, the *Riphean* Mountains? Do you think but we should find some thing said of the Earthquake which was the Cause of these Mountains, either in Writing, or by Tradition, or by some other Monument, as of the small Hillocks and Vallies, if any such thing had ever happened? In short, either this Earthquake, of which we speak, happened before the Deluge or after the Deluge, or in Time of the Deluge? If the first, then the general Deluge could never happen, as we have said, Chap. 1. If the second, doubtless it would be recorded? If the third, then our Adversaries agree with us, for we say likewise that the superabyssian Earth being then broken in Pieces by an universal Earthquake, or rather Earth-bursting, and Earth-sinking, the Mountains were first made.

Having now shewn the Improbability of the adverse Opinions, let us see how the Origin and Beginning of Mountains, with all other Phænomena's relating thereto, may conveniently be explained in our Hypothesis of the Dissolution

olution of the superaqueous Earth in Time of the Deluge. For, when the superabyssian Earth began to open, and that it broke in several Fragments, of which many tumbled down into the Abyss, as the Parts of such Fragments which remained over the Water, were called the dry Land, and became the habitable postdiluvian Earth, so the Parts of that dry Land which became higher than the rest, were called Hills, or Mountains. And to understand how some part of those Fragments became higher than others; note, that the few Fragments into which the superaqueous Earth was first divided, being exceeding great, and spread over the Face of the Abyss in vast Tracts, they could not in that Form and Greatness of their Extension, drop down into the Abyss; for the Air underneath hindered their Descent: not truly the Air which was nearer the Extremities, or Borders of the Fragment, for that Part of the Air might easily get out without any Impediment; but the Air which was far from the Extremities, and thousands of Miles distant towards the middle  
Parts

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Parts of the Fragment ; this Air, I say, could not get out in such a short Time, and consequently it resisted and supported strongly the Weight of the superincumbent Fragment. In the mean while the extream, or bordering Parts of the said Fragment, being pressed by their own Weight, soon followed the Air which yielded to them, and forthwith fell down into the Abyss : And since the intermediate Parts of the same Fragment could not fall down with the same Facility, they were kept up by main Force, and then they began to bend like a Bow, by the Weight of their drooping Extremities ; and soon after, being overmuch bent, they clearly split, and broke in two, or more Fragments ; and the upper Parts of these Fragments leaning one upon the other, did mutually sustain themselves up in the Manner of a Vault, and stood far over the Abyss : The rough and craggy Tops of these Vaults, or Fragments, make up the high and rugged Parts of the Earth, and the Tracts of our greatest Mountains, from which to the Sea-shoars, there's



there's always some Declivity, either directly and straight forward, or obliquely following the Course of Rivers, which for the most part, take their Origin from these Tracts: And thus the Chief and Great Mountains were made.

The Mountains of a lesser Size were made by Concussion, after this manner. When first the inferior Parts of any of the said Fragments in its Descent touched the Bottom of the Abyss, or even perhaps the Surface of the Water, that sudden Obstruction, or Hindrance of its Motion, caused a great Concussion, shaking and quivering of all the Parts of the said Fragment, by means of which they suddenly bursted again asunder, and broke in several Parts. And from this Concussion, or second Disruption, all the Inequalities happened, which we see in the Surface of the Earth, both the high and low Regions, and the unequal Parts of the same Region, the rough Places, the Hills, the Hillocks, the declining Plains and Fields, and Vallies of several Forms; for the Figure of the Earth

X

is

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is every where unlike, neither do the same Form, Order, and Lineaments of its Surface continue in any two Places. Likewise the inward Parts, and Veins of the Earth are often broken asunder, which proceeds for the most Part from the said Concussions. And by this we see how the Mountains, small and great, with all the Inequalities and Ruggedness of the Earth, were made in our Hypothesis: which supposed we cannot admire either the Shape and Form of Mountains, or their Figure however so irregular, and torn asunder, or the great Disorder we see in the Situation of their Parts; for all this necessarily follow the *Modus* of their Generation. Neither can we admire that the Mountains, for the most Part, are full of Caves and Cavities inwardly, whether filled with Exhalations, Air, or Water; for being sustained, for the most part, after the Nature of a Vault in that high Situation, they cannot be inwardly solid: And such of them as were made by the heaping of one upon the other, must also admit several void and vacant Spaces betwixt their  
their

their Parts, now more, now less, as it happens in all Ruins, by reason of their unequal closing and joining together. For the same Reason we cannot admire that mountany Regions are more subject to Earthquakes, than others: For they have more Caves and Cavities, which contains more or less the Causes of Earthquakes; and by the same Reason some Mountains fell down into the said Cavities, the Vaults and Props which supported them, being either broken by some sudden Violence, or worn away by the length of Time. In fine, we cannot admire these Continuations, and long Courses of Mountains siding by one another for long tracts of Ground, which may be seen in all Continents, and also in some Islands; the Reason of this plainly appears by what we have said: For the huge Fragments which bursted asunder towards their middle Parts, and therefore being raised higer there than the other Parts, and being bent and inclining one against the other, in a long Row, and continual Course, made up those Continuations and Chains of Mountains siding by one another; whose Difference and



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Diversity proceed from the Figure, Quantity, and Qualifications of the broken Fragment. And let this suffice as well concerning the Origin, Situation, and Form, both inward and outward, of Mountains, as concerning this whole Treatise; *Ad Majorem Dei Gloriam.*

*F I N I S.*



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